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Vol. I

JANUARY, 1918

No. 1



FRENCH CHAPLAINS PRESENTING MESSAGE FROM FRENCH PROTESTANT CHURCHES TO FEDERAL COUNCIL OFFICIALS. (See page 5.)

From Left to Right: Chaplain Monod, Rev. Charles S. Macfarland, General Secretary of the Federal Council; Rev. Frank Mason North, President of the Federal Council; Chaplain Lauga

A Prayer in Time of War

Almighty God, Father of men, Ruler and Judge of nations, have mercy upon us, we pray Thee, and strengthen us as members of the Church of Christ to meet with courage and fidelity the special duties of these times.

Give us grace we beseech Thee:

To purge our own hearts clean of arrogance and selfishness;

To steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty and brotherhood;

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit to which, as Christians, we are especially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front, and to comfort their loved ones at home;

To care for the welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, to be diligent in the observance of the Lord's Day and in the study of the Holy Scriptures, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;

To guard the gains of education, of social progress and of economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war;

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with Him His ministry of reconciliation.

**We humbly beseech Thee to hear us
through Jesus Christ our Lord. Amen**

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities.

Vol. I.

JANUARY, 1918

No. 1

Churches and Religious Organizations Unite in War-Time Program Through Federal Council.

THE General War-Time Commission of the Churches had its inception at a meeting of the Federal Council of the Churches of Christ in America in Washington last May. The discussion at that meeting developed the fact that some representative national body would be needed to act on behalf of the churches in the effort to deal with the problems raised by the war. Authority was given the Administrative Committee to take the necessary steps to meet this need, and in September Dr. North, the President of the Federal Council, invited about one hundred persons, chosen from the different denominational and interdenominational religious bodies, to serve as a commission whose purpose should be to co-ordinate the various religious agencies of the country for war work.

The task which the war has laid upon the churches includes the following features:

1. To provide the ministrations of religion for the large number of persons suddenly taken from their accustomed concerns and plunged into an unfamiliar life.
2. To awaken the congregations to the new responsibilities of social ministry and reconstruction which the war has laid upon them.
3. While loyally supporting our Government in the righteous war to which we have laid our hands, to keep alive the international consciousness to which religion in its higher aspects is committed.
4. To provide the machinery through which that consciousness, when created, may function for the purpose of world-wide brotherhood and service more effectively in the future than has been the case in the past.

It is clear that such a task demands intelligent and united effort. Already the religious forces of the country were mobilizing in various ways for this task but they were without a common and co-ordinating body through which to function harmoniously and with effective results. One thinks, for example, of the important work of the chaplains in the army and navy, the war commissions of the different denominations, such interdenominational agencies as the Young Men's Christian Association, the Young Women's Christian Association, the American Bible Society and the National Sunday School War Council, which deal with specialized aspects of the common task, and the Federal Council of the Churches of Christ in America, which brings together for purposes of common expression representatives of thirty of the larger Christian bodies. Through these agencies an important work

was already in operation when the General War-Time Commission of the Churches was called into being.

Of the splendid work already done by the Young Men's Christian Association for our soldiers and sailors, both here and across the sea, as well as for the armies and navies of our allies, and for the interned persons in the different detention camps, there is no need to speak here at length, nor of the equally efficient, though less widely known, service of the Young Women's Christian Association. In these organizations, alert, efficient and highly centralized, the church possesses an agency whose importance in a time of crisis like the present cannot be overemphasized.

But there is a phase of the church's work, even for our soldiers and sailors, which cannot be adequately performed by lay organizations, however efficient. The church through its ordained ministers has a function to fulfil, in the ministrations of the sacraments, through pastoral care of individuals, and by the maintenance of contact between individual lives and the home churches. Clergymen must be found to serve as chaplains in the army and navy; the churches in the neighboring communities must be organized for service; the moral agencies which fight against the social forces of evil which prey on the young must be reinforced and unified.

For this purpose most of the larger denominations have made provision by the creation of special war commissions. Where such commissions have not been appointed, the work is usually committed to the home mission agencies. The important service which such denominational commissions can render is obvious. But it became clear that if the forces of the churches were to be used most effectively, there must be some central agency to serve as a clearing house of information and provide the machinery for such concerted action as requires the co-operation of all.

It was the recognition of this need which led the officers of the Federal Council to call a special meeting of the Council at Washington last May at which action was taken authorizing the appointment of the General War-Time Commission of the Churches. When the Commission organized in September, its purpose was defined as follows:

1. To co-ordinate existing and proposed activities and to bring them into intelligent and sympathetic relationship so as to avoid all waste and friction and to promote efficiency.
2. To suggest to the proper agency or agencies any further work called for and not being done.
3. To provide for or perform such work as can best be done in a co-operative way.
4. To furnish means of common and united expression when such is desired; and,
5. To provide a body which would be prepared to deal in a spirit of co-operation with the new problems of reconstruction which may have to be faced after the war.

Much had already been done by the agencies, both denominational and interdenominational, already mentioned, to prepare the way for the work of the new Commission, and through its regular commissions and through committees specially appointed, the Federal Council had been active in war work since the beginning of the war. The Commission on Inter-Church Federations had been at work furthering the closer federation of the churches in the neighborhood of the camps and conducted an important convention at Pittsburgh during the first week of October, at which representatives of all the communities in camp neighborhoods discussed their difficult problems. The Commissions on Temperance and on Social Service have both been conducting active campaigns to meet conditions and problems created by the war, and new committees were called into existence during the past summer. Even before our country entered the war the General Committee on Army and Navy Chaplains in Washington had been active in recommending candidates and during the summer a special committee of the churches on war work was created by the Federal Council.

In these and other directions, the way had been prepared for the work of the new Commission. It will thus be seen that it did not take up a fresh task but sought to carry on with broader co-operation the task already well begun. The spirit in which it approached this task is thus expressed in the opening statement adopted by the Commission at its first meeting: "The Commission will do its work in close co-operation with the existing agencies and commissions of the Federal Council, with the commissions or other war agencies in the various communities and with the interdenominational agencies already at work. It will seek to serve them all as a clearing house of information and as an agency of sympathetic co-ordination. Its purpose is to support and strengthen all such influences in the fullest measure, to the end that the churches may be able to render the largest service to the young men of the nation and to the nation itself in this great and critical time."

United Committee on War Temperance Activities in the Army and Navy.

THE United Committee on War Temperance Activities in the Army and Navy was first suggested by the Intercollegiate Prohibition Association, and later initiated by the Federal Council of the Churches of Christ in America. The Committee is made up of one representative from each of twenty-one participating organizations. To it has been committed the entire task of fortifying our fighters against alcohol. An office was established and active work begun during the latter part of July; hence, of necessity, the work has thus far been mostly preparatory.

Not least of the accomplishments of this Committee has been the bringing together of the different temperance organizations into whole-hearted co-operation for a definite program.

Within the past few weeks, active temperance educational work has been started.

The printing presses of a big printing concern in Pittsburgh are now turning out several thousand copies a day of a special leaflet on the wine temptation in France, written by Vance Thompson. A million copies are to go to the soldiers.

The first 50,000 copies of the thirty-two page manual are now in the hands of our troops. These are to be followed by 950,000 more.

The Community Motion Picture Bureau is preparing copy for twenty short moving picture films to be shown in every Y. M. C. A. "hut" in this country.

Several fine meetings have been held by our Chairman, Dr. Daniel A. Poling. Five addresses were given at Newport, R. I., one of them to 5,000 men. Another large meeting was held at Camp Custer, Battle Creek, Mich. Dr. Clarence True Wilson, with a party of singers, has just completed a two weeks' speaking trip through the camps of the South.

Stereomotographs have been permanently installed in the following camps of the National Army:

Camp Devens, Ayer, Massachusetts.
 Camp Upton, Yaphank, Long Island.
 Camp Dix, Wrightstown, New Jersey.
 Camp Meade, Annapolis Junction, Maryland.
 Camp Lee, Petersburg, Virginia.
 Camp Sherman, Chillicothe, Ohio.
 Camp Custer, Battle Creek, Mich.
 Camp Taylor, Louisville, Kentucky.
 Camp Grant, Rockford, Illinois.
 Camp Dodge, Des Moines, Iowa.
 Camp Funston, Fort Riley, Kansas.

In each of these camps the machine is to make a circuit of all Y. M. C. A. and Knights of Columbus "huts," when a new set of slides will be installed and another circuit made,

until all of the men shall have had an opportunity to see six sets of slides.

In addition to these machines, one has been sent to France to remain there during the war, and five more are ordered for the remaining cantonments.

For the purpose of reaching the smaller places, Mr. David H. Gill has been put on the road with a machine, and other representatives of the Committee have been able to oversee the routing of machines in other localities. In this way the following places have been reached: Commonwealth Pier, Boston, 1,800 men; Fort Sheridan, Illinois, 5,000 men; Great Lakes Naval Training Station, 18,000 men; Rantoul Aviation Field, 400 men; Fort Benjamin Harrison, 18,000 men; St. Louis Barracks, 3,000 men; Fort Leavenworth, 5,000 men; Wilbur Wright Field, 1,800 men; Fort Thomas, 2,000 men; Columbus Barracks, 2,000 men; Brooklyn Navy Yard at five points.

During the coming months machines will be installed at a number of National Guard encampments, the literature will be distributed, posters put up and many addresses delivered by such men as Oliver W. Stewart, Gov. J. Frank Hanly, Charles Stelzle, Ira Landrith and "Fighting" Parson Williams of Chicago.

French Army Chaplains Here as Delegates to Federal Council.

CHAPLAIN Alfred Ernest Victor Monod and Chaplain Georges Lauga, both military chaplains in the French Army, now in this country as official delegates from the Federation of French Protestant Churches to the Federal Council of the Churches of Christ in America, expect to make a three months' tour of the country, presenting to the churches of America, from the churches of France, a message of fellowship and co-operation and appreciation of the services already rendered by this country.

These men have seen active service, both with the Army and Navy, and both bear the rank of Captain in the French Army.

Chaplain Monod, of four-fold pastoral descent, was born in Algiers. He was ordained in Paris in 1906. He was pastor of the Reformed Evangelical Church of Pontarlier, near the Swiss frontier, from 1906 to 1911, and of the church of the same connection at Enghien-les-Bains, near Paris, since 1911. In 1912 he was appointed lecturer of Systematic Theology in the Seminary of the Paris Board of Foreign Missions. At the outbreak of the war he was called as hospital attendant in a surgery ward in Paris. A year later he became chaplain in the Navy, on the hospital ship "Tschad," and in this capacity saw service in the Dardanelles, at Salonica, in Albania during the Serbian retreat, in Mytilene,

Lemnos, Corfu, Tunis and Algeria. Since June, 1917, he has been chaplain in the Army, with a division of troops from North Africa.

Chaplain Lauga, born in Montcairet (Dordogne), comes also of a line of pastors and missionaries. In 1902 and 1903 he was pastor of the French Church in Edinburgh, Scotland, and in June, 1903, was ordained in the Reformed Church of France. In his native sector of Dordogne, in the town of Port Ste Foy, he was pastor of the Reformed Church for six years. In 1909 he became pastor of the Reformed Church of Rouen, and President of the Presbytery of that city. On the outbreak of war, he became Field Ambulance Attendant in the 8th Division of Infantry and later military chaplain in the 130th Division of Infantry. At three different times in 1916 he was in a conspicuously active sector of Verdun, where he was twice wounded. His remarkable coolness and courage in going every day to the front line to bring moral comfort to the men led to his being cited at the Order of the Brigade and awarded the Croix de Guerre. He has also served in the Argonne, at Hauts-de-Meuse, Woevre and Chemin-des-Dames.

After being received in New York by the Federal Council, the two chaplains proceeded to Washington, where they were presented to Secretary Lansing and Secretary Baker and to M. Jusserard, the French Ambassador. Chaplain Monod has made a trip westward, visiting Buffalo, Detroit, Chicago, Minneapolis and Denver. At the same time Chaplain Lauga travelled to Pittsburgh, Cleveland, Memphis, Dallas and Fort Worth, joining Chaplain Monod at Denver. On November 20 they went to the coast together, visiting important cities of the west and returning to attend the meeting of the Executive Committee of the Federal Council, held in Cincinnati on December 12.

In a message to the Christians of America, sent through the Federal Council, and signed by the President of the Council of the Protestant Federation of France and by the President of the French Protestant Committee it is said of these two men, "They are coming on a purely fraternal mission, with definite aims. We desire to enter into fellowship with you, in the faith. We should like to establish, between your churches and ours, intimate links, an indissoluble covenant, by means of regular visits, mutual sending of students, exchanging of publications—and an organization of mutual help, with a view of co-operation in solving the problems of tomorrow. Could we do better than to send you across the ocean, two of our sons, two of our pastors? They have been faithful servants of our churches in the pastoral ministry; they have been witnesses to the Gospel among our soldiers in the trench line and on the high sea."

Chaplain Lauga and Chaplain Monod will return to France in January.

Liquor Problem Dealt with by Federal Council as a Menace to National Success in War.

Strengthen America Campaign.

THE war has revealed as nothing else has ever done the importance and seriousness of the liquor problem. It has shown that there is scarcely a single phase of the war but what is affected by those who make or sell or consume intoxicating liquor.

Because of this, the Washington meeting of the Federal Council held in May, 1916, inaugurated a plan for a newspaper publicity campaign to be conducted for a period of one year to be called the "Strengthen America Campaign," the object of which is to help secure nation-wide prohibition.

This plan is now well under way. It is proposed to put out the advertisements beginning about January 1, 1918. We shall show that the liquor traffic wastes food stuffs, labor, efficiency, money, and human life, the arguments being based upon economic facts and supported by reasons which will appeal to head, heart and conscience.

The space used will be uniform, two columns wide and twelve inches deep. The advertisements will appear twice a week in the daily newspapers and in every issue of the weekly newspapers. Our plan provides that the cost of the advertisements shall be met in localities in which the advertisements appear. Every dollar raised in a particular city will be spent in that city. All the advertisements will be prepared by trained writers and advertising men, under the supervision of a controlling committee appointed by the Administrative Committee of the Federal Council.

The "Strengthen America Campaign" will cooperate with existing agencies organized to fight the liquor traffic, supplementing their efforts and assisting them primarily by creating a body of opinion against the saloon and the liquor business.

False statements of liquor men regarding workmen successfully contradicted.

Just when the Federal Council was organizing the "Strengthen America Campaign" and was preparing its far-reaching plans in the interest of nation-wide prohibition, the liquor lobby in Washington attempted to stampede the President, Senators and Congressmen by inserting a two-page advertisement in a Washington newspaper asserting that over two million trade unionists, members of the American Federation of Labor, were opposed to war prohibition.

It was a bold attempt. The advertisement was unsigned. The anonymous assertion had to be met immediately. We at once answered the two-page advertisement with another two-page advertisement, which presented the real facts of the

matter so clearly and so convincingly that the liquor interests had not a single word to say in come-back and have since maintained an absolute silence on this question.

The advertisement met the issue so squarely and abolished the claims of the liquor men so completely, that from all parts of the country letters poured in congratulating the Federal Council upon the opening of their "Strengthen America Campaign." One of the first letters received was from one of the misrepresented workmen. We cannot do better than to quote his letter in full:

"Your advertisement in the Washington Star of June 15 does much to set the organized workers of this country right in the eyes of the public. I am enclosing a modest check to help finance another like it. I have carried a union card for years and have yet to meet a fellow workman who thought that beer drinking added to his bank account, his health or his productive ability. If the members of the organized crafts who believe in prohibition would each contribute a dollar, it would be possible to inaugurate a publicity campaign that would cause those who misrepresent us to wear veils when they appear in public."

A score of the leading temperance workers of America wrote our office commending this particular piece of work.

Copies of the two-page advertisement were sent to the President, to the members of the Cabinet, to every Senator and Congressman, to the editors of the two hundred and fifty labor papers in the United States, and to about one thousand prominent labor leaders, together with letters pointing out the unscrupulous methods employed by the liquor men in the fight before the Senate. *Publicity campaign while Senate discussed wartime prohibition.*

Following this advertisement and while the Senate was still discussing the question of war prohibition, we inserted a full-page advertisement in the four Washington newspapers. This advertisement, a cartoon picturing Miss Liberty about to sign a promissory note and showing the cost to the nation of indulgence in strong drink for one year in terms of cash, labor, food stuffs and life, received a great deal of favorable comment. Copies of the paper were widely distributed and the cartoon has since been reproduced in a poster. Cuts were also made of the poster, together with a brief statement regarding the campaign.

Besides the religious periodicals the poster was used in the Sunday School literature of several of the leading denominations and from all parts of the country requests have come for copies of the poster to be used in local temperance campaigns.

Washington Office of Federal Council Active in Increasing Number and Improving Quality of Army and Navy Chaplains.

THE main work of the Washington office since the entrance of our nation into the war has been the selection of chaplains. Beginning April 27th, with Rev. Arthur F. Torrance of Los Angeles, we have offered 276 candidates for the Army and Navy. The quota of new chaplains for the Regular Army since the opening of the war is thirty-nine, and for the National Army, one hundred and four. Thirty-one have been appointed for the Regular Army and seventy-five for the National; additional men are being examined by the War Department for the vacancies. The Navy had need of eighty new men. Fifty-one have been offered and nineteen appointed.

Our co-operation with the Departments has been, in the main, satisfactory. No Protestant chaplains are appointed now without our approval and we first secure the endorsement of the denominational Chaplain Committee. All papers in application are given us by the Departments, and we conduct the necessary correspondence which leads to the appointment or the rejection of the candidate. Now that the National Guards have been federalized we co-operate with the Bureau of Militia Affairs in approving or rejecting their candidates, as we do for the National and Regular Armies and for the Navy.

This work is handled by the General Committee on Army and Navy Chaplains, which is composed of the chairmen of the denominational Chaplain Committees. They have found in this co-operation a power they did not have before and the highest standards are being maintained. Not only are many of the best young ministers of the several denominations applying, but the denominational committees are asking many of their most devoted and successful ministers to go into the service. There is a wide-spread spirit of desire to serve the soldiers and sailors, and this brings the offer of the services of many men who would not leave the pastorate for the chaplaincy in the time of peace, or for other detached service.

The appointment of chaplains has been lifted out of politics. We receive, however, and appreciate the assistance of governors, congressmen, senators and other public servants who are personally acquainted with candidates. Letters have been sent them inviting this co-operation and stating the high type of men that we are offering.

The reorganization of the Army to correspond with the French system, greatly increased the size of the regiments and thereby reduced the number of chaplains desired. A bill was intro-

duced into the last session of Congress aiming not only to restore the number of chaplains, but requesting the appointment of one for every twelve hundred officers and men. It had the official approval of most of the denominations including the Catholics. The bill unanimously passed the Senate, but awaits the action of the House in the next session. The delay in House action was due to the absence of a quorum from the Military Committee. The change to a numerical basis was requested because it will be a permanent arrangement, adaptable to any possible reorganization of the Army, and to its reduction to a peace footing after the war. It will also provide chaplains for the various Army groups not now organized as regiments.

The General Committee on Army and Navy Chaplains met on September 21st and agreed to take this step. On the 27th of September, a large delegation of denominational leaders—Catholics and Protestants—accompanied the secretaries of this Committee, representatives of The Federal Council, the Catholic Chaplain Bureau and the Knights of Columbus, in a call on the President to ask him to favor the bill. A petition was formally presented, together with other petitions and many endorsements. The Committee called also on the Secretary of War and the Adjutant-General. A copy of the bill and petition was then sent to each of the members of Congress, and other copies sent to the denominational press of the country. Many denominational conferences, conventions, and synods have since endorsed the bill.

In November, 1917, an order was issued providing for the appointment and assignment of chaplains to many units of the service not regimentally organized. Whereas the number of chaplains requested for the National Army after the re-organization of the Army had been reduced from three hundred and fifty to one hundred and twenty-eight, this order will increase the number by possibly fifty per cent.

This order provides in part for the need that the bill in Congress was drafted to cover. It is still considered necessary, however, to put the appointments on a numerical basis. It should be recognized that the bill credits the War Department with the ability to assign the chaplains to the places where they will be needed and in the numbers needed.

Chaplain John B. Frazier has been detailed as head of the chaplain corps of the Navy
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CHARLES STELZLE

105 East 22nd Street - - - New York City



Editorial.

One of the perplexing problems of the Federal Council administration is that of getting adequate and timely reports to the large and diverse constituency of the Council.

The annual and quadrennial reports of the administration of the Council and its many Commissions are printed too infrequently and they are too voluminous to meet the situation satisfactorily. An attempt to meet this need has recently been made by the General Secretary in the volume entitled "The Progress of Church Federation," which is an attempt to comprehend the reports of the quadrennium in one moderate-sized volume.

At the present time, however, important matters are arising, and procedures are being initiated with such rapidity, that the Council's constituency needs to receive reports, not only from the Executive Committee, which meets annually, but from the Administrative Committee which meets monthly (and holds many special meetings) and especially from the several Commissions which are now prosecuting work in connection with the war.

To meet this need, the Department of Religious Publicity will publish monthly the FEDERAL COUNCIL BULLETIN, of which this is the first issue, to be conveyed to the Council's constituency for the purpose of developing a more intimate and constant acquaintance with the problems which arise within the church—as well as those general religious and social problems of a local, national and world-wide character with which the church is especially concerned—with the means taken to meet them, and the success attained in prosecuting the work which has been committed to the Federal Council.

Federal Council of the Churches of Christ of America

National offices: 105 E. 22d St., New York City.

Officers of the Federal Council

President—Rev. Frank Mason North
Honorary Secretary—Rev. Elias B. Sanford
Recording Secretary—Rev. Rivington B. Lord
Treasurer—Alfred R. Kimball.

Executives

General Secretary of the Council—Rev. Charles S. Macfarland.

Field Secretary for Special Service—Rev. Charles Stelzle

Associate Secretary—Rev. Worth M. Tippy

Executive Committee

Chairman—Rev. James I. Vance
Vice-Chairman—Hon. Henry M. Beardsley

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Assistant Secretary—Rev. Clyde F. Armitage

Commission on the Church and Social Service

Acting Chairman—John M. Glenn
Executive Secretary—Rev. Worth M. Tippy

Commission on Evangelism

Chairman—Rev. Charles L. Goodell

Commission on International Justice and Goodwill

Chairman—Pres. W. H. P. Faunce
Secretary—Rev. Sidney L. Gulick

Commission on Christian Education

Chairman—Rev. Benjamin S. Winchester
Secretary—Rev. Henry H. Meyer

Commission on Temperance

Chairman—Hon. Carl E. Milliken
Field Secretary—Rev. Charles Stelzle

Commission on the Church and Country Life

Chairman—Gifford Pinchot
Secretary—Rev. Charles O. Gill, 104 N. Third St., Columbus, Ohio

Commission on Interchurch Federations (State and Local)

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Executive Secretary—Rev. Roy B. Guild

Commission on Relations with the Orient

Chairman—Rev. William I. Haven
Secretary—Rev. Charles S. Macfarland
Representative—Rev. Sidney L. Gulick

Committee on Family Life and Religious Rest Day

Chairman—Rev. Finis S. Idlemau

Committee on Foreign Missions

Chairman—William I. Chamberlain

Committee on Home Missions

Chairman—Rev. John M. Moore

General War-Time Commission of the Churches

Chairman—Robert E. Speer, D.D.
Secretary—Rev. William Adams Brown, D.D.
Associate Secretary—Rev. Gaylord S. White.
Assistant Secretary—Harold H. Tryon
Secretary of Committee on Survey—Rev. Samuel M. Cavert

Summary of Annual Report of General Secretary, Submitted to Executive Committee of Federal Council, at Cincinnati Meeting, December 12-14, 1917.

THE General Secretary reports the usual messages to the churches, including the appointment of a National Day of Prayer in February, the Week of Prayer Message and Subjects for Easter Week and the message sent out by the General War-Time Commission for the Thanksgiving season.

The report also includes the message and the Week of Prayer subjects for January, 1918.

Memorials had been conveyed during the year to the White House and the War and Navy Departments in the interest and service of the chaplains, and the more outstanding message was the one issued by the special meeting of the Federal Council at Washington in May.

The Washington meeting is reviewed and the General Secretary sets forth the procedures resulting from that important meeting.

The national assemblies of twelve of the Constituent Bodies had been visited. The special delegation to the General Assembly of the Presbyterian Church in the United States had been cordially received and although the withdrawal of the Mennonite General Conference from the Council was recorded, the Secretary is also privileged to present a communication from the General Conference of the Primitive Methodist Church, reassuming its relationship to the Council, so that the number of Constituent Bodies remains the same.

Largely owing to war conditions, various committees of the Council have entered into co-operation with denominations not included in the Council's constituency, notably the Southern Baptist Convention, Lutheran General Council and the Lutheran Missouri Synod.

The survey of the more significant work of the various Commissions sets forth work of wide scope.

The special committees appointed from time to time during the year included one on the Interest of the Negro Churches and People, the Committee on the Anniversary of the Protestant Reformation, and a Special Committee for Religious Work in the Canal Zone which had raised funds for the Union Church in the Zone. The American Huguenot Committee had had reasonable success in securing funds for the French and Belgian Home Mission Work.

The most important action ensuing from the special Washington meeting of the Federal Council was the ultimate appointment of the General War-Time Commission.

The work of the Washington office was passed and reviewed in its relationship not only to the General Committee on Army and Navy Chaplains but to the General War-Time Commission and other Commissions, and belief was expressed that

the providential action of the Council in establishing such an office in the national capital is now relieved of all doubt.

The war relief movement had been continued in co-operation with the various war relief organizations until the time of the Washington meeting, when it was merged mainly into the American Red Cross Campaign.

The Council had been in co-operation with many other bodies, following out its fundamental principle never to undertake anything itself which can be done as well or better by any existing body. During the year this co-operative relationship had been increased, especially in relation to the government departments and organizations doing war work.

The section of the report entitled "International Relationships" was of unusual importance, including various committees working in France and the Commission on Relations with the Orient. A new committee was reported to take up the question of co-operation between all the religious organizations doing evangelical work in France and Belgium.

Important recommendations are made in the report relative to the deepening of relationships with French Protestantism, and the work of Rev. Henri Anet of the Franco-Belgian Evangelization Committee is highly commended.

This section of the report contains interesting correspondence with French Protestant bodies, including the message to the Christian churches of America brought by the two delegates from the French Federation of Protestant Churches, Chaplain Lauga and Chaplain Monod.

Correspondence had been continued with religious leaders in Holland relative to closer co-operation with the evangelical forces in that country.

The various messages of a fraternal nature from Great Britain, France, China and other parts of the world are also included in the report, in some cases accompanying formal messages from religious bodies.

Correspondence from Australia reported the organization of a Federal Council in that country.

The General Secretary recommended earnest consideration of the problem of reconstruction after the war with the authorization of suitable provision for stimulating and unifying the work of the churches looking in this direction.

Under the heading "The National Offices of the Council," the Printing and Publishing Department was reported as having issued eleven new volumes during the year. The number of pamphlets and volumes distributed was as follows:

a. Distributed by the Federal Council, 1,129,590
 b. Distributed for co-operating bodies 2,293,750
 Letters issued by the Printing and Multigraphing Department were as follows:

a. For the Federal Council.....321,795
 b. For co-operating bodies.....1,283,418

This department had also done a large amount of work for the various government departments and war agencies.

The Department of Religious Publicity had undergone some development during the year.

The General Secretary had attended over 200 conferences and local federation gatherings, delivering about 200 addresses at these meetings.

In the equipment of the National Offices there had been unusual development, these offices now occupying portions of several floors of the United Charities Building, and numbering thirty-five office rooms. The work at the Washington office had also developed in this direction.

Taken as a whole the progress recorded during the year, especially in the matter of the important developments in connection with the war, is probably greater than in any other year of the Council's history.

CHARLES S. MACFARLAND.

Commission on Inter-Church Federations (State and Local).

THIS Commission seeks to have developed in every community having two or more churches some form or organization by which these churches can co-operate in doing for the religious, social and civic welfare of the community what cannot be done by the churches working independently of one another.

It plans to do this by personal visitation, correspondence and literature. It seeks to construct the piece of machinery in the community through which the Commissions of the Federal Council can function and through, or with, which other organizations, engaged in a task that is inter-church in character, can work.

During the past year this Commission held a conference for the purpose of standardizing certain methods of work which have become successful features in the programs of many federations, or are in the period of testing. The eight reports carefully prepared by eight sub-commissions are now published in "The Manual of Inter-Church Work," which can be procured from the Secretary.

A special report was presented on "War-Time Local and Inter-Church Work." This is packed full of practical suggestions and can be secured from the Secretary.

Because of the strategic importance of an employed executive secretary in the developing religious life of a city the Committee on the Securing and Training of Executive Secretaries, of which Mr. Harry Wade Hicks is the Chairman,

is planning to hold this year a summer training school for employed and prospective secretaries and ministers and laymen who are interested in this work.

The Commission is constantly receiving requests from all over the country for assistance in federating the small churches in other church communities. The best aid that can be given is to report what has been done in other places. All reports of successful efforts in dealing with this difficult and delicate problem which are sent to the commission will be most helpful. Such reports should state what the conditions were, how the change was brought about, and what the results have been.

Commission on the Church and Social Service.

Accomplishments.

Since February 15, 1917, the office of the Commission, including furniture, filing system and library, has been set up. All Red Cross relations since the opening of the war have been under the direction of the Commission and the Secretarial Council. With the assistance of Professor Herbert N. Shenton the pamphlet literature of the Commission has been standardized and is being reissued. The Commission has been steadily at work on the preservation of industrial and living standards during the war, particularly labor, child welfare, and preparation for the co-operation with the Red Cross in the welfare of the families of men in the service. The chapter on a Department of Social Service in the new book of the Pittsburgh Congress, standardizing the social work of city federations of churches, has been prepared under the direction of the secretary. Arrangements are under way with the Commissioner of Education in Washington, by which a special secretary is to be added to the staff to devote himself to the organization of the churches for the Americanization of immigrants. There has been constant and increasing co-operation with national social agencies and movements, and most unusual relations with departments of the national government.

Since the war began the entire staff of the Commission has devoted itself more and more to war-time work. Mr. Armitage has gone to Washington to assume immediate direction of the work of the General Committee on Army and Navy Chaplains. The Executive Secretary organized this work, was Executive Secretary of the first Committee of the Churches on War-Time Work, until its reorganization into the General War-Time Committee of the Churches, and Executive Secretary on War-Time Work in Local Churches and Co-operation with the American Red Cross, and the Committee on Interned Aliens

and Prisoners of War—sub-committees of the General War-Time Commission of the Churches, in addition to membership on other committees.

Plans.

The Commission plans to continue and enlarge the work mentioned under *Accomplishments*; to stimulate the organization of the denominations not organized for social service; to concentrate on the social organization of local churches for neighborhood and community service, and especially as social centers, incident to the coming of prohibition and the short hour day; to assist in the movement for inter-church federation, state and local, as related to Departments of Social Service; to arouse the women of the churches to social action, especially in their own communities; to study and prepare for the problems of reconstruction which will follow the war. All this work will be in co-operation with, and mainly through, the denominational organizations having to do with social service.

Commission on the Church and Country Life.

IN December, 1914, the Executive Committee of the Federal Council authorized the creation of an ad interim Commission on the Church and Country Life, with Mr. Gifford Pinchot as chairman and Rev. Charles O. Gill as its secretary. Shortly after, this Commission determined to delegate Mr. Gill for a state survey, to investigate and report upon conditions of country life as affecting the churches. The State of Ohio was selected, and for the past three years Mr. Gill, with his headquarters at Columbus, has been pursuing this survey, which has just been completed and will be published in the near future, together with illustrative maps and charts. Testimony has already been received from resident bishops and home mission workers in the state that it will be of the highest value in indicating lines of co-operation and comity upon the part of the churches. Of the 1,388 townships in Ohio, 1,350 are included in the survey. Of these 1,200 are classed as rural. The great majority of the rural churches are without resident ministers and in 26 per cent. of these townships no church has a resident pastor. In rural Ohio there is one church to every 286 persons. There is an average of five rural churches to each rural township, with an average population of 1,470 persons. Mr. Gill asserts that the churches compete rather than co-operate. When this survey is published the ecclesiastical statesmen of Ohio will be furnished with the basis for a great opportunity. Such is the observation of Bishop W. F. Anderson of the Methodist Episcopal Church, and it is confirmed by other religious leaders.

In December, 1915, the Commission held at

Columbus, Ohio, a Country Church Conference, at which fifty-five members of the Commission were present with more than six hundred genuine rural delegates from the rural sections of thirty-one states. The average attendance at the Conference was about 900, while at the closing session, addressed by the President of the United States, there was a gathering of four thousand persons. The proceedings of the Conference have been published in the volume entitled "The Church and Country Life," containing reports of the special committees of the Commission presented by such men as President Kenyon L. Butterfield, President George B. Stewart, Professor G. Walter Fiske, Rev. E. T. Root, Professor E. L. Earp, Albert E. Roberts and Warren H. Wilson.

The Commission brought about the organization of an interdenominational body for country church work in Ohio as a department of the Ohio Rural Life Association, whose President is Dr. W. O. Thompson of the Ohio State University. Institutes have been held for country ministers, and in this work the Ohio State Sunday School Association has co-operated effectively. In the same way the country church problems have been introduced into the programs of the farmers' institutes.

That the decline of rural churches, leading to the decline of rural religion and rural morality and life, where it has taken place, has been due in large measure to the want of religious statesmanship, hardly admits of argument, and conversely, that it calls for a method which has an eye single to the life of the community rather than to the persistence of religious divisions, is equally obvious.

Commission on Relations with the Orient.

THIS Commission was established on the authority of the Executive Committee in 1914, in response to memorials from missionaries in Japan. Its purpose, as originally requested, was "to rally the Christian forces of the United States for the solution of American Oriental problems in accord with the highest standards of Christian statesmanship." The Commission has already accomplished an important work. In the winter of 1915 it sent to Japan on a Christian Embassy Dr. Shailer Mathews, then President of the Federal Council and Dr. Sidney L. Gulick of the Commission itself; the results of the visit in relieving the international tension in Japan were marked.

The coming to the United States in the summer of 1915 and again in 1916 of Japanese labor delegates, and their remarkable reception, both by the California State Federation of Labor and the American Federation of Labor, constitute an important factor in the changing attitude of

American labor toward the Japanese question. Throughout the country a more sympathetic feeling toward Japan and her problems is apparent. While many factors have been at work, the contribution of this commission has been an important one.

There still remains much to be done before American-Japanese and American-Chinese problems can be considered solved. Laws dealing differentially with Japanese and with Chinese in the United States should be repealed; these peoples should receive the same treatment that is given to immigrants from any other countries. Particularly important is it for Christians to insist that our Government should make adequate provision for the full observance of our treaty obligations to China and indeed to all countries.

Constructive Temperance Work: Co-operation and Combination.

DURING the last few years the Temperance Commission of the Federal Council has stimulated the appointment of denominational temperance missions. For years the Methodist, Presbyterian and Protestant Episcopal churches have been giving their entire time to denominational team work. These denominations have largely increased their working forces in the last few years and at the present time the Baptists, Disciples, and Lutherans (General Synod) have also paid secretaries giving their entire time to the work, and there are other denominations having committees actively at work.

The Temperance Commission of the Federal Council has also, with the approval of the Council itself, entered upon a definite plan with the time honored National Temperance Society and Publication House. This co-operative plan means increased counsel and efficiency for the Temperance Society as well as large usefulness, and it also puts at the disposal of the Church Temperance Commissions of the country an exceedingly valuable body of temperance literature. It is hoped that, as the plan develops, it may be possible to make the National Temperance Society the clearing house for temperance literature for the Church Temperance Commissions.

The offices of the Temperance Commission of the Federal Council and the National Temperance Society are operated as one and are maintained on the fifth floor of the United Charities Building in New York. Another step in advance has been the approval on the part of the Federal Council to have the secretaries of the several denominational temperance commissions act as associate secretaries of the Federal Council Temperance Commission. The purpose is to bind together the churches of the Council in the all important work of temperance co-operation, and the creation of a proper temperance sentiment.

New Department of Religious Publicity.

THE Federal Council has undertaken a RELIGIOUS PUBLICITY SERVICE, the object of which will be to serve organizations affiliated with the Council in the most practical manner possible.

It will develop an adequate news service, utilizing the various press agencies for national or territorial publicity, and it will encourage the establishment of religious departments by daily newspapers, to be conducted by newspaper men who are familiar with the technical aspects of the work of the church.

Feature stories and special articles to be distributed through newspaper syndicates, will be written by eminent authorities on religious subjects.

Religious newspapers will be furnished with high-grade articles, and material will be furnished the 250 weekly and monthly labor papers which are read by millions of working people.

Paid advertising in daily newspapers will be taken up systematically and scientifically, and standardized advertising material will be prepared for this purpose.

The Federal Council, through its publicity department, will supply service for national religious bodies, giving counsel regarding the best methods of securing publicity for annual meetings or other special occasions and in outlining publicity methods for general campaigns.

Other features through which the council will serve local churches will be created, one of them being the development of a literature on church publicity, giving the fundamental principles of advertising which are universally applicable and which may be made immediately available for the average church.

AN inquiry recently made by the Rev. Worth M. Tippy, of the Federal Council of the Churches of Christ in America, into the attitude of Protestant ministers toward the war, has brought out the fact that, almost to a man, the Protestant clergy of America are whole-heartedly and enthusiastically supporting the President in its vigorous prosecution.

One representative minister in each city received from Dr. Tippy a letter asking that a report be sent at once concerning the prevailing position of the clergy in that city toward the war and the policies of the Government. The men receiving these letters were Bishops, Secretaries of Federations, Presidents of the General Councils and others whose work brought them into general contact with the pastors of the city and thus gave them a broad and thorough knowledge of local conditions.

Not a single instance of disloyalty was cited. In the case of the Mennonites, who hold con-

scientific scruples against war of any sort, there is a negative attitude manifested in a refusal to contribute anything toward the prosecution of the war but a willingness to support generously the work of the Red Cross. In a very few instances, principally among the German Lutherans, it was said of certain pastors that, while loyal and in no sense obstructionists, they were rather passive and lethargic in their attitude. Those American pastors who, at the outset, opposed the entrance of the United States into the war are now at least grimly determined to do their part in "seeing it through." But the prevailing sentiment seems to be that this is a righteous war, waged in behalf of justice and democracy and as such fully deserving the support of the church.

Several pastors voluntarily spoke for the Catholic clergy in their districts, who, they say, are active and earnest in war work. Most interesting to note is the warm response and assurance of loyalty that came from the negro clergymen, who declared that not only the colored pastors, but the people of their race, are vigorously and enthusiastically supporting the war.

State and Local Federations of Churches.

THE roll of cities employing executive secretaries for the Federation of Churches is steadily increasing. A new religious order has come into being which promises greatly to increase the efficiency of the churches as a community force.

Many federations have been organized only to flourish for a short time and then die. This was due to the fact that a piece of complicated, important, untried work had been attempted by busy men who had to depend on volunteer leadership. A federation is to the religious life of a city what the Chamber of Commerce is to the commercial and industrial life. The secretary must think in terms of the religious needs of the entire city. Likewise he must make comprehensive plans which reach far into the future. To execute these plans the greatest success will depend upon the use of volunteer service, not new organizations but the utilization of the forces on hand. This requires for large cities the full time and energy of a man who can be the chief religious strategist for the city.

The Pittsburgh Congress has helped to standardize the program for a federation. Sufficient work has been done in the last six years to indicate what the inter-church tasks are and how they may be performed. The most notable success of the past year has been in the field of evangelism. The plan which has come to be known as the "Indianapolis Plan" has been well tested in several cities.

Those who wish to develop the co-operation of the churches of a city should secure "The Manual of Inter-Church Work," from the Commission on Inter-Church Federations, 105 East 22nd St. The price of this is fifty cents. The Commission will assist so far as possible in forming or developing federations.

Following are the states and cities having employed executive secretaries with the names and addresses of the secretaries:

STATE FEDERATIONS

CALIFORNIA

Los Angeles—Rev. E. Guy Talbot, Wright & Calender Bldg.

MASSACHUSETTS

Boston—Rev. E. T. Root, 53 Mt. Vernon St.

LOCAL FEDERATIONS

CALIFORNIA

Sacramento—Rev. William H. Wolfe, 208 Y.M.C.A. Bldg.

San Diego—Rev. Roy R. Campbell, Y.M.C.A. Bldg.

San Francisco—Rev. Arthur H. Briggs, 5 City Hall Ave.

Los Angeles—Rev. John Albert Eby, Wright & Calender Bldg.

COLORADO

Denver—Rev. David H. Fouse, Y.M.C.A. Bldg.

GEORGIA

Atlanta—James Morton, Y.M.C.A. Bldg.

ILLINOIS

Chicago—Rev. W. B. Millard, 19 S. La Salle St.

INDIANA

Gary—*Lester E. Carlander, Y.M.C.A. Bldg.

Indianapolis—Rev. Morton C. Pearson, Y.M.C.A. Bldg.

KENTUCKY

Louisville—Rev. W. S. Lockhart, General Secretary, 1116 Inter-Southern Bldg.

Louisville—C. J. Meddis, Associate Secretary, 1116 Inter-Southern Bldg.

MAINE

Portland—**Miss Harriet Stevenson, Y.M.C.A. Bldg.

MASSACHUSETTS

Lowell—Rev. George E. Pickard, D.D., Y.M.C.A. Bldg.

MINNESOTA

Duluth—W. L. Smithies, Y.M.C.A. Bldg.

MISSOURI

Kansas City—Nat Spencer, 412 Scarritt Arcade

St. Louis—Rev. J. Marvin Culbreth, Federal Reserve Bank Bldg.

St. Louis—Rev. Howard Billman, Associate Secretary, Federal Reserve Bank Bldg.

OHIO

Dayton—Rev. Lester S. Boyce, 130 Richmond Ave.

Cincinnati—Rev. F. L. Fagley, 526 Union Central Bldg.

Cleveland—Rev. E. R. Wright, 1223 Schofield Bldg.

Toledo—Rev. Arthur H. Armstrong, 432 Nicholas Bldg.

NEW YORK

Buffalo—Rev. C. McLeod Smith, Franklin and Mohawk Sts.

New York City—Rev. Walter Laidlaw, 200 Fifth Ave.

PENNSYLVANIA

Erie—*Walter E. Myers, Y.M.C.A. Bldg.

Pittsburgh—Rev. C. R. Zahniser, 245 Fourth Ave.

(*) Indicates a secretary employed part of the time.

(**) Indicates an office secretary.

Activities of State and Local Church Federations.

THE Commission on Inter-Church Federations of which Mr. Fred B. Smith is chairman, is co-operating with the General War-Time Commission of the Churches, in developing the plans for co-ordinating the Christian forces in and near the cantonments. Secretary Guild is serving as secretary of the Committee on Camp Neighborhoods, of which President Clarence A. Barbour is chairman. This relates the local work to the National War Commissions of the various denominations. Encouraging reports are coming from different camps indicating that this new and confusing problem is gradually being solved.

Federations of Churches have been formed at Chillicothe, Ohio, and Battle Creek, Mich. Others have been revived. In many cities the Ministerial Unions have accepted this responsibility. The present tendency is to form some organization that brings in the laymen as well as the ministers.

At Ayer, Mass., a federation building has been erected to minister to the soldiers when on camp leave.

The ministers of Johnstown, Pa., who attended the Pittsburgh Congress returned to their city to revive the federation that had been quiescent for some years. The churches responded to the call. Rev. J. Lane Miller, pastor of the Franklin Methodist Episcopal Church was elected president. The finance committee expects soon to have sufficient funds to arrange for the employment of an executive secretary. The churches of Easton, Pa., are also forming a federation.

The annual meeting of the Pennsylvania Federation of Churches was held in Pittsburgh, Pa., Tuesday, November 13, in the First Baptist Church. The reports showed marked progress in the work. It was recognized by the representatives of the nine denominations present that the time had come for the securing of an executive secretary and the establishing of an office in Harrisburg or in some other central point in the state. The executive committee was authorized to take the necessary steps to do this.

Mr. Fred B. Smith, chairman of the Commission on Inter-Church Federations is making a six weeks' trip in the west, going as far as Hawaii in the interest of inter-church work. Following his visit in the Northwest, federations are being formed in Minneapolis, Minn., and Butte, Mont. Mr. Smith expects to return to New York City on December 18. After the first of January he will give practically his entire time to this work while retaining his connection with the Johns-Manville Co. While visiting the cities near the great cantonments he will co-operate with the

Y. M. C. A., in holding evangelistic meetings for the soldiers and sailors.

The Simultaneous Evangelistic Campaigners are to the front now, in many federations, including Indianapolis, Buffalo, Cleveland, Cincinnati and Erie, Pa. Secretary Pearson of the Indianapolis Federation is to make a trip to the Pacific Coast for the Commissions. The success of the Evangelistic Campaign in Indianapolis has called Mr. Pearson out into the field a great deal.

The Cleveland Federation is co-operating with the Missionary Education Movement in conducting a great Missionary exhibition entitled "The World in Cleveland."

The Erie, Pa., Federation has held a Laymen's Missionary Convention. Rev. La Flamme, secretary of the Laymen's Missionary Movement, has had charge of all arrangements.

Rev. Frank Mason North, President of the Federal Council, was the principal speaker at the recently held annual meeting of the Massachusetts Federation of Churches.

The Sacramento, Cal., federation has employed Rev. William H. Wolfe as full-time executive secretary. His address is 208 Y. M. C. A. Building.

The San Diego Federation of Churches has employed a full-time secretary, Rev. Roy R. Campbell, who will devote most of his time to relating the religious forces of San Diego to Camp Kearney which is located near there.

Mr. Lester E. Carlander is now secretary for Gary, Indiana, and has offices in the Y. M. C. A. Building.

Rev. W. S. Lockhart, D. D. has become the executive secretary of the federation in Louisville, Ky. Besides being pastor of a Christian Church in Houston, Texas, Mr. Lockhart was secretary of the welfare work carried on by the city of Houston.

The St. Louis Federation of Churches, of which Mr. Howard Bilman was Acting Secretary, has now employed Rev. J. Marvin Culbreth, whose address is Federal Reserve Bank Building.

Rev. Arthur H. Armstrong, 423 Nicholas Building, Toledo, Ohio, has become Executive Secretary of the Toledo Federation.

A Federation has just been formed in Lowell, Mass., and Rev. G. E. Pickard, D. D., has become the executive secretary.

At last the churches have a carefully worked-out program for inter-church work. The reports prepared for the Pittsburgh Congress on the Purpose and Methods of Inter-Church Federations, have been published in a volume entitled "The Manual of Inter-Church Work." The introduction to this volume was written by Mr. Fred B. Smith. The price of this book is sixty cents, postpaid.

Directory of War-Time Commissions and Work of the Churches and Religious Organizations

- General War-Time Commission of the Churches, constituted by the Federal Council of the Churches of Christ in America:
 Robert E. Speer, D.D., *Chairman*, 105 E. 22d St., New York City
 Rt. Rev. William Lawrence, D. D., *Vice-Chairman*
 Rev. William Adams Brown, D.D., *Secretary*
 Rev. Gavlord S. White, *Associate Secretary*
 Harold H. Tryon, *Assistant Secretary*
 Rev. Samuel M. Cavert, *Secretary of Committee on Survey*
- DENOMINATIONAL COMMISSIONS**
- American Christian Convention. War Work Committee of the
 Rev. F. G. Coffin, D.D., *Chairman*, 126 Chestnut St., Albany, N. Y.
- American Friends. American Friends Service Committee
 Office: 20 South 12th St., Philadelphia, Pa.
 Prof. Rufus M. Jones, *Chairman*, Haverford College, Haverford, Pa.
 Vincent D. Nicholson, *Executive Secretary*, 20 So. 12th St., Philadelphia, Pa.
- Baptist, North. The War Commission of the Northern Baptist Convention
 Mr. George W. Coleman, *Chairman*, 220 Devonshire St., Boston, Mass.
 Rev. Samuel Z. Batten, D.D., *Secretary*, 1701 Chestnut St., Philadelphia
- Baptist, South. The Home Mission Board of the Southern Baptist Convention
 Rev. B. D. Gray, D.D., *Corresponding Secretary*, 1004 Healey Bldg., Atlanta, Ga.
 Rev. George Green, D.D., *Director Camp Activities*, Congregational. The National Service Commission of the Congregational Churches
 Kenyon L. Butterfield, LL.D., *Chairman*, Amherst, Mass.
 Rev. Henry A. Atkinson, D.D., *Secretary*, 289 Fourth Ave., New York City
- Disciples of Christ. War Emergency Committee for the
 Mr. Keith Vawter, *Secretary*, Cedar Rapids, Iowa
 Frederick W. Burnham, *Carew Bldg.*, Cincinnati, Ohio
- Evangelical Association Commission for War-Time Work Among the Army Camps and at the Front.
 Bishop S. C. Breyfogle, D.D., *Chairman*, 836 Centre Ave., Reading, Pa.
 Rev. F. C. Berger, *Secretary*, 1903 Woodland Ave., S.E., Cleveland, Ohio
- Evangelical Lutheran Church, all synods. National Lutheran Commission for Soldiers and Sailors Welfare
 Rev. Frederick H. Knubel, D.D., *Chairman*, 48 Hamilton Terrace, New York City
 Rev. Wm. Freas, *Office Secretary*, 437 Fifth Ave., New York City
- Evangelical Synod of N. A. War Welfare Commission of the
 Rev. William N. Dresel, *Chairman*, 31 North Third St., Evansville, Ind.
 Rev. Reinhold Niebuhr, *Executive Secretary*, 787 Lothrop Ave., Detroit, Mich.
- Jewish Board for Welfare Work in U. S. Army and Navy
 Col. Harry Cutler, *Chairman*, 7 Eddy St., Providence, R. I.
 Mr. Samuel A. Goldsmith, *Secretary*, 19 West 44th St., New York City.
- Methodist Episcopal Church. War Emergency Committee of the Board of Home Missions and Church Extension
 Bishop Joseph W. Berry, *Chairman*, 1701 Arch St., Philadelphia, Pa.
 Rev. David D. Forsyth, D.D., *Secretary*, 1701 Arch St., Philadelphia, Pa.
- Methodist Episcopal Church, South. Board of Missions
 Bishop Walter R. Lambuth, *Chairman*, Nashville, Tenn.
 Rev. John M. Moore, D.D., *Secretary*, of Department of Home Missions, 810 Broadway, Nashville, Tenn.
- Methodist Protestant Church. War Work Commission of the
 Rev. Lyman E. Davis, D.D., 219 Sixth St., Pittsburgh, Pa.
 Rev. Charles H. Beck, D.D., *Secretary*, 507 Pittsburgh Life Bldg., Pittsburgh, Pa.
- Presbyterian Church in the U. S. (South) War Work Council of the
 Rev. James I. Vance, D.D., *Chairman*, Fifth Ave. and Church St., Nashville, Tenn.
 Rev. Homer McMillan, D.D., *Secretary*, Atlanta, Ga.
- Presbyterian Church in the U. S. A. The National Service Commission of the
 Rev. John F. Carson, D.D., *Chairman*, 258 Jefferson Ave., Brooklyn, N. Y.
 Rev. Ford C. Outman, D.D., *Executive Secretary*, 156 Fifth Ave., New York City
- Protestant Episcopal Church in the U. S. of A., War Commission of the Episcopal Church
 Rt. Rev. William Lawrence, D.D., *Chairman*, 122 Commonwealth Ave., Boston, Mass.
 Rev. George C. Stewart, *Secretary*, Evanston, Ill.
 Rt. Rev. James DeWolf Perry, Jr., D.D., *Chairman of Executive Committee and Acting Executive*, 14 Wall St., New York City
- Reformed Church in America, War Service Commission of the
 Rev. Oscar M. Voorhees, D.D., *Chairman*, 350 E. 146th St., New York City
 Rev. W. I. Chamberlain, Ph.D., *Secretary*, 25 E. 22d St., New York City.
- Roman Catholic Church, National Catholic War Council
 Rev. John J. Burke, C. S. P., *President*, 120 W. 60th St., New York City
 Mr. Walter G. Hooke, *Executive Secretary*, 154 E. 38th St., New York City
- Salvation Army
 Col. Edward J. Parker, *Secretary for War Work*, 120 W. 14th St., New York City
- United Evangelical Church, War Work Commission of the
 Rev. William F. Heil, *President*, 441 W. Chestnut St., Lancaster, Pa.
 Rev. H. Franklin Schlegel, *Secretary*, 441 W. Chestnut St., Lancaster, Pa.

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United Presbyterian Church, National Service Commission of the
 Rev. Thomas C. Pollock, D.D., *Chairman*, 5034 Hazel Ave., Philadelphia, Pa.
 Rev. Lytle K. Free, *Secretary*, 5034 Hazel Avenue, Philadelphia, Pa.

INTER-DENOMINATIONAL COMMISSIONS

American Bible Society
 Rev. John Fox, D.D., *Corresponding Secretary*, Bible House, New York City
 Rev. William I. Haven, D.D., *Corresponding Secretary*, Bible House, New York City
 Sunday Schools. National Sunday School War Council
 Rev. Edgar Blake, D.D., *President*, 58 E. Washington St., Chicago, Ill.
 Mr. John L. Alexander, *Secretary*, 1416 Mallers Bldg., 5 S. Wabash Ave., Chicago, Ill.
 Young Men's Christian Associations of the U. S., National War Work Council of the William Sloane, *Chairman*, 124 E. 28th St., New York City
 John R. Mott, *General Secretary*.
 Young Women's Christian Associations, War Work Council of the National Board of the Mrs. James S. Cushman, *Chairman*, 600 Lexington Ave., New York City
 Mrs. John R. Mott, *Vice-Chairman*.
 Mrs. Howard Morse, *Secretary pro tem*.

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Department. He is giving attention to the appointment of the new chaplains, assigns the chaplains, and will secure records which will show which acting chaplains should be made chaplains, which chaplains should be continued in the service, and which promoted. Chaplain Frazier has been using the offices of the Federal Council through the month of November, because he found no room in the Navy Building, and because he desired to work closely with the Federal Council and with the Roman Catholic Chaplaincy Bureau. These offices have now been surrendered for his permanent use.

Our co-operation with the representatives of the Catholic Church on matters pertaining to the chaplaincy have been increasingly satisfactory.

Attention has been given to the need of instruction for newly appointed chaplains. An effort was made to secure a conference of newly appointed chaplains, but this was not considered practicable by the War Department.

It was then considered best to give the chaplains helpful literature. Nave's Handbook for Army and Navy Chaplains has been supplied free to all men previously in the service, and those who have been appointed since the war began. Volunteer organizations, like the American Bible Society, American Sunday School Union and the International Reform Bureau are supplied with lists of the newly appointed men up to date.

Japanese and American Labor Establish Cordial Relations

THE Japanese Parliamentary Mission has recently completed a two months' visit to America. Dr. T. Masao, the head of the Mission, stated in an interview that the members had felt some anxiety before reaching California as to how they would be received and treated, particularly in California. The experiences of Japanese in former years in California are still reverberating in Japan. Even eminent visitors from Japan have on occasion been subjected to insult and humiliation. This Parliamentary Mission, however, much to their satisfaction, received nothing but the most cordial treatment. In no city of the United States was their reception more friendly than it was in San Francisco. While a suitable welcome was to have been expected from State and City officials and from the Chamber of Commerce of San Francisco, the representatives of organized labor were hardly expected to show the same manifestations of cordial good will.

Mr. George Shima, of California, popularly known as the Japanese "Potato King," gave a dinner to the Japanese Parliamentary Mission which several representatives of organized labor also attended. According to the statement of Dr. Masao, the frank conference which took place in regard to Japanese labor in California and in Japan, and as to methods for meeting such difficulties as still remain in the economic competition of Japanese with American labor, was exceedingly satisfactory to all concerned. At that conference Mr. Murphy, President of the California State Federation of Labor, was present and also Mr. Paul Scharrenberg, its Secretary-Treasurer, "the man behind the throne."

At the time of the arrival of the Mission in Washington, the Executive Council of the American Federation of Labor was in session. President Gompers took the opportunity to introduce the entire Mission to the Executive Council, at which occasion frank and friendly addresses were made on both sides, and further progress was attained in international understanding and good will.

At the time of the tension in California and Japan, because of the passage of the California Anti-Alien Land Law, Count Okuma made a statement that should be repeated in every pulpit in America: "The American Japanese problem," said he, "cannot be solved by mere diplomacy nor by legislation nor even by war or threats of war. The only possible solution is by an appeal to the Christians of America to solve it on the Christian principles of the universal human brotherhood."

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Its Constitution and its Work

(1) The Federal Council is constituted by thirty Protestant evangelical denominations, to express their common voice and unite them in cooperative activities.

At its National Offices in New York, under the direction of the General Secretary, Executive and Field Secretaries and staff, the Council is engaged in the coordination of Christian forces in the interest of national and international Christian life. A Publication and Printing Department of considerable magnitude is maintained with adequate machinery for reaching the churches, and for the publication of volumes and pamphlets.

A Religious Publicity Bureau is now being developed.

The Council itself consists of 400 members, elected by the thirty denominations, which convenes every four years. The Executive Committee, consisting of official representatives of the constituent bodies, meets once a year, with additional special meetings. The Administrative Committee meets once a month.

The Council has local correspondents in every city of the United States and has foreign correspondents connected with the Protestant churches of all the countries of the world.

In addition to the meetings of its own Committees and Commissions, the Council calls frequent representative conferences upon matters of common interest to all the churches.

The National Offices maintain a staff of about fifty persons engaged in this united work.

(2) At the office in Washington, D. C., affairs of national religious concern are considered by a resident committee and an Assistant Secretary, the work including such matters as chaplains in the Army and Navy, the religious census, the special work in the interest of the colored churches, federation in the Southern field, missionary affairs of national and international concern, and cooperation with the American Red Cross and Government Departments and Agencies. The annual Year Book of the Churches is published at this office.

(3) The Commission on Inter-Church Federations is constantly engaged in the organization of local federations of churches and en-

lists the cooperation of several denominational and interdenominational organizations in this interest.

(4) The **Home Missions Council** brings together the Home Mission Boards of the denominations in the interest of the effective distribution of Christian forces in Home Mission fields.

The Commission on Church and Country Life is furthering this great interest by securing cooperation between rural churches. It is now making State surveys.

(5) A Committee on **Foreign Missions** supplements the work of the Foreign Mission Boards in encouraging cooperation in all the various phases of federated foreign mission work.

(6) The Commission on **Evangelism**, uniting the evangelistic committees of the various denominations, is endeavoring to bring about an adjustment of this important work so as to serve more fully, effectively and permanently the interests of the churches through simultaneous and continuous evangelistic movements.

(7) The Commission on Church and **Social Service** expresses the Christian view of Social questions, coordinates the social service agencies of the denominations, holds religious labor mass meetings, is prosecuting a campaign for the conservation of human life, a temperance fellowship movement among workmen, and a nation-wide campaign for one day in seven for industrial workers.

(8) The Commission on **International Justice and Goodwill** is conducting an educative campaign through textbooks and lesson-courses and other literature in churches, Sunday schools, men's classes and groups, and through cooperation with the World Alliance is in relations with the Protestant churches of the various countries in Europe.

A Commission on **Relations with the Orient** is engaged in furthering goodwill in this important part of the world, has sent a Christian embassy to Japan, and is endeavoring to secure the adjustment of our relations upon the basis of justice and goodwill.

(9) The Commission on **Christian Education** secures the cooperation of the Boards of Education of the denominations in a united program with common literature. Special attention has been given to the problem of religious education in connection with the public school curricula. A textbook and two series of lessons on international peace have been published, and an important volume on the entire question of religious education.

(10) The Commission on **Temperance** has united with the historic National Temperance Society, is publishing four temperance papers, one for adults, two for children, and one for workmen, and is engaged in a nation-wide educational campaign, for which it is securing the cooperation of the church forces.

(11) Special Committees survey, report and present recommendations on such important matters of national concern as **Family Life** and **Religious Rest Day**.

(12) A nation-wide **War Relief Movement**, in which several of the leading organizations have cooperated, has been carried on among the churches and communities. Large sums of money have been secured and the Council has carried on this work without any cost for overhead administrative expenses.

(13) The Council has secured financial assistance for the stricken Churches and Missions in Europe and Asia, more especially for the Belgian missions and the Huguenot churches in France and for the Armenians.

(14) In order to meet the special needs of the war, a General War-Time Commission of the churches has been appointed.

War-Time Work

The war-time work is conducted by the Council and all of its various departments and commissions, including the following activities:

1. The uniting of the churches in war-time work;
2. Moral and spiritual care of the Army and Navy, including the appointment and equipment of chaplains;
3. A united temperance war-time movement;
4. Red Cross Campaign in the churches, and general war relief work;
5. The preservation of social standards during the war;
6. Protection of Army camps from vice;
7. Enlistment of ministers to serve as voluntary chaplains at home and abroad;
8. The assistance of churches in Belgium and France;
9. A movement to protect our Army abroad from vicious influences;
10. Constant cooperation with the Departments of War and Navy, the Committee on Public Information, and other Departments of the Government and national organizations.

General War-Time Commission of the Churches

The work of this Commission includes camp surveys, work in behalf of the chaplains, camp neighborhood service, welfare of the negro troops, work among interned aliens, provision for moral care of troops in France, war work of local churches, consideration of social and industrial conditions, and other similar activities called for by the exigencies of the war.

(15) For particular needs as they appear, special movements are carried on from time to time, such as the United Ministerial Relief Fund, the Religious Campaign at the Panama-Pacific Exposition, the American Peace Centenary Committee, the Quadri-Centennial of the Reformation, the American Huguenot Committee, the Committee on Christian Work in the Canal Zone, the Ministers' Institutes for Colored Ministers, the Annual Week of Prayer, and many similar movements uniting all the churches in great causes and upon common tasks.

This work calls for a budget of about \$150,000 a year for the Central and Washington offices and all departments and commissions. Of this amount \$12,000 is secured from the denominational assemblies. The balance is secured from churches and individual givers.

The entire work of the Council is obviously in the interest of economy, because the work done unitedly by one body would cost

many times as much if done separately by thirty denominations, and could not be done so speedily, constantly and effectively.

The Council is incorporated under the laws of the District of Columbia. Contributions should be sent to Alfred R. Kimball, Treasurer.

Full information regarding this work may be obtained by securing the following volumes:

1. *The Progress of Church Federation.* (50 cents)
2. *The Churches of Christ in Time of War.* (50 cents)
3. *The Manual of Interchurch Work.* (50 cents)
4. *The Library of Christian Cooperation.* 6 vols. (\$5.00)
5. *The Year Book of the Churches.* (50 cents)

In addition to these volumes, annual reports are published, setting forth this united work in detail.

Information may be secured from the General Secretary, Rev. Charles S. Macfarland, 612 United Charities Building, 105 East 22d Street, New York.

"The Federal Council has rendered a splendid and greatly needed service."
—*Herbert C. Hoover.*

"The Federal Council is giving an indispensable help to the Huguenot Churches of France."—*Chaplain Victor Monod.*

"I hate to put so much of the burden on you, but it is needless to add how much we appreciate what you are doing for the Red Cross."
—*Courtland N. Smith, American Red Cross.*

"I cannot thank you too much."—*George Creel, Committee on Public Information.*

"I thank you for these highly important services."
—*Newton D. Baker, Secretary of War.*

"I very deeply appreciate the constant and ready service you are rendering."
—*Josephus Daniels, Secretary of the Navy.*

"Religious work in the Canal Zone is very deeply indebted to the Federal Council."—*Sidney S. Conger, Pastor of the Union Church.*

"The Temperance war work which you have initiated is having splendid success."—*Daniel A. Poling, Chairman, United Committee.*

"The Federal Council is continuing the great work of the National Temperance Society with remarkable efficiency."—*D. Stuart Dodge.*

"On behalf of fifteen war relief organizations, and especially for the Committee on Armenian and Syrian Relief, I am instructed to thank the Council for its great service."—*Samuel T. Dutton, Secretary of the Committee for Armenian and Syrian Relief.*

"The action of the Council in creating the American Huguenot Committee has been an important work of reconstruction."—*William J. Schieffelin, Chairman of the American Huguenot Committee.*

"The message from the Federal Council has helped to reassure me and keep me in heart. Such messages are enough to sustain a man in any crisis."
—*Woodrow Wilson.*

*I enclose.....as a subscription to the work of
Christian Unity as carried out by The Federal Council.*

.....
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.....

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MAR 15 1918

SECRETARIES

MAR 1 STUDENTS' CHRISTIAN LITERATURE SUPPLY SOCIETY

Dr. White.

The Need

A lad of nineteen in one of the greatest educational centres in Japan, suffering several years with tuberculosis, took poison and died, leaving addressed to his father two pitiful little poems. "Ko no michi nasazu yuku yo no hitsuji kana" (Having no way of happiness I go, a sheep into the night); and "Hito wazuka yo ni goju nen, aware kuya; ge ni asanashi, sue wa tsuchi zo yo" (The days of man's life are but a sad fifty years; truly vanity, and the end dust).

Youthful pessimism there is everywhere, but probably in no other civilized land is there so much as in Japan. The deadly struggle for existence, the handicap of poor physique from which Japan suffers, and the absence of enlightened faith in the God Who gives power to the faint,—these predispose to melancholy and despair multitudes who should be in the heyday of confidence and joy in life.

The Opening

This on the one hand; on the other a general realization by many intelligent Japanese of the spreading moral pollution and the spiritual jeopardy of their boys and girls, young men and young women, and therefore an enlarging opportunity for the Christian forces to bring to them the riches of wisdom and grace offered them in Jesus Christ.

Especially in providing Christian literature for the Japanese school population has there been an immense speeding up in the past six years: "Give me the schools of England, and in ten years England will be a Roman Catholic country," said Cardinal Manning in 1870. "Give me the schools of Japan, and in ten years Japan will be a Christian country" perhaps has been the dream of many a missionary,—but what a formidable proposition it seemed to secure entrance with Christian activity of any sort into the sedulously guarded school system of the country. Only five years ago nothing seemed more improbable than that Christian teaching should be allowed in the public schools. Yet today nearly all the schools above primary grade have opened their doors to Christian literature, welcoming it and asking for more.

The Means

The recent general awakening of the nation was met so far as the schools are concerned by the organization in April, 1912, of the students, Christian Literature Supply Society. The specific thing undertaken by the Society was to put into the hands of the students of secondary and higher grade "a clear, concise, uncolored outline of the teachings of the Bible in general and of Jesus Christ in particular." *Myojo*, or "Day Star," a paper for young men published by the Christian Literature Society, was adopted for the purpose and has been found eminently suitable. The papers are sent to schools only after the consent of the Principals has been obtained. The following figures show how it is being received:—

YEAR	SCHOOLS SUPPLIED	ENROLLMENT	NO. OF COPIES SUPPLIED
1912	172	50,000	11,000
1913	343	115,000	16,000
1914	705	233,000	34,000
1915	914	308,000	49,000
1916	1150	375,000	54,870
1917	1330	410,000	60,000

Over 400,000 pupils out of a total of about 500,000 in schools of this grade are now reached with the *Myojo*. Letters of thanks, farewell letters from students graduating, and correspondence with school principals and teachers show the appreciation in which the efforts of the Society are held.

One school in Niigata prefecture sent several letters begging that sufficient papers be sent for each student to have a copy of his own. Finally the principal himself wrote, saying that the students were so eager to get the paper that they literally snatched them from his hands when he tried to distribute them.

A teacher at first indifferent but gradually led to a warm interest wrote lately: "I am now superintendent of the dormitory, and you would be glad to know how often in the night I sit for hours on the side of the beds of the boys and pray to your God for them. Please send me a few more copies of your paper."

This year the Society decided to provide for further instruction after graduation and published in March a notice offering to give to every graduate or teacher who wished it a free six months' correspondence course of Christian instruction. Over 450 applications have already come in.

Nearly all the middle schools and colleges are now supplied with the *Myojo* to the extent of about one copy to every seven students, but the lower schools are not yet touched,—about 7,000 schools with 116,000 teachers.

In view of the influence exercised by primary school teachers over their pupils, it is important that they should have at least enough understanding of Christianity to avoid prejudice against it. The *Myōjo* affords an excellent means for accomplishing this.

The Future The question of providing the primary school teachers with literature is simply a financial one. Many, learning what is done in the secondary schools, are already asking for our paper. In July a circular was sent to 250 schools in the Kyoto prefecture district, offering to send 5 copies of *Myōjo* each month if they cared to accept them. Within 3 weeks 47 applications were received. If an offer could be made to all the primary schools in the empire, we should no doubt have an equal percentage of applications. In time we shall doubtless gain access to the bulk of the schools of this grade as we have to those of higher grade. But to do this will require an income of ¥1,000 (\$500 Gold) per month. Even apart from this new work, the present expenditure is over ¥300 (\$150 Gold) a month,—and today the treasury is empty.

The treasury is empty and the bills for the last two months are as yet unpaid. But God's loving guidance and help in the past forbid us to doubt. His order is clearly "Go forward;" and His order implies the promise, "Certainly I will be with thee."

The Society has no salaried officers. The Secretary at his own expense visits the schools, and except for a few trifling expenses, the funds of the Society are used only for the purchase and distribution of the papers.

Contributions will be gratefully received and promptly acknowledged by the Treasurer of the Society,

Rev. B. F. SHIVELY,
Kyoto.

COMMITTEE

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APR 15 1918
PRESIDENT
BISHOP LUTHER D. WILSON
TREASURER
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Board of Foreign Missions
Of the METHODIST EPISCOPAL CHURCH

150 Fifth Avenue
NEW YORK CITY

CABLE ADDRESS, MISSIONS PHONE, 2130 CHELSEA

re Archbishop Soderblom
April
Sixth
Nineteen Eighteen.

(5)

CORRESPONDING SECRETARIES
S. EARL TAYLOR
FRANK MASON NORTH

RECEIVED
APR 8 1918
Mr. Speer

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Dr. Speer:

I thank you for the copy of your note to
Dr. Macfarland, concerning the proposals of Archbishop
Soderblom. I cannot avoid the impression that there is
much explosive material in this proposal.

My one query as to the suggestion that the
Federal Council call a conference of those to whom the
communication has been sent is the possibility of that
conference being itself misinterpreted.

On the other hand, there is the danger which
you very clearly point out of individual communication
to Archbishop Soderblom which might seem in some ways
compromising. Let us take counsel on this matter. I
hope to see Dr. Macfarland about it promptly.

Yours cordially,



FMN:HHW

"If you believe that the traffic in Alcohol does more harm than good—HELP STOP IT!"

FILED DEPT
MAY 6 1918

Charles Stelzle

STRENGTHEN AMERICA CAMPAIGN

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

30 DENOMINATIONS HAVING 140,000 CHURCHES WITH A MEMBERSHIP OF 12,000,000

REV. FRANK MASON NORTH, President

REV. CHARLES S. MACFARLAND, General Secretary

ALFRED R. KIMBALL, Treasurer

Telephone, Gramercy 1846

107 East Twenty-second Street

REV. CHARLES STELZLE, Manager of Campaign

New York City, New York

RECEIVED

MAY 2 1918

May 1, 1918

Mr. Speer

Dr. Robert E. Speer
New York City

My dear Dr. Speer:

Here are three pieces of printed matter which I think will be of interest to you.

First, a four page folder giving a comprehensive view of our "Strengthen America Campaign" and what we are putting across.

Second, a full page advertisement which we are offering to newspapers. There is no doubt that many newspapers will use this copy. We are having plates made of the entire page.

Third, a typical commendation of the "Strengthen America Campaign" by the Sunday School Times - I say "typical" because we have had quite a good many such endorsements, beginning with the Outlook, which gave us half a page and duplicated one of our advertisements.

Altogether the campaign is going finely and we have every reason for being grateful, both because of the response of the men in the field who are fighting the liquor traffic and because of the way in which financial support has been given to us - thus far we have raised over \$10,000 for the campaign.

Cordially yours,

Charles Stelzle

Strengthen America



How our drink bill hinders the war, takes away workingmen's jobs, wastes the necessities of life—and wherein it hits the average man

An Editorial by Charles Stelzle

¶ You've heard it said a good many times that we spend every year two billion dollars for liquor.

¶ Two billion dollars!

¶ You can't even guess how much money this is—mostly because mighty few of us have ever handled more than two hundred dollars at any one time.

¶ Just for the fun of it, let's write it this way:

¶ \$2,000,000,000.00!

¶ All you can say is that it's a LOT of money.

¶ But perhaps you will get a better idea of how much it is by comparing our drink bill with some other bills in this country.

¶ So here goes—

¶ It's three times as much as we spend to maintain all of our public schools.

¶ It's as much as we spend for bread and clothing.

¶ It's as much as is earned by all trade unionists.

¶ It's the value of 535,600 workingmen's homes at \$3,600 each.

¶ It's one-fourth more than the total assets of the over 7,000 building and loan associations in this country.

¶ It's twice the capital in all the national banks.

¶ It's one-tenth the value of all farm property, including land, buildings, machinery and animals.

¶ It's almost as much as it costs to operate all our railroads.

¶ It's twice as much as it costs to run the Federal Government in peace times.

¶ It's as much as we raised for the first Liberty Loan.

¶ It's almost twice the value of all church property in the United States.

¶ Two billion dollars spent annually for booze!

¶ And you can't say one strong, unqualified word for the liquor habit or the liquor business.

¶ Why not cut it out and spend the money for something that will build up instead of pull down—that will bring joy instead of gloom?

Here's How it Hits You

¶ If you are being fooled by the idea that the "wet" and "dry" fight in this country means nothing to you—that it doesn't affect your interests one way or the other—

¶ If you are being lulled to sleep by the dope of the liquor men that the TOWN is prosperous, and, therefore, YOU can afford to "let well enough alone"—

¶ If you are being deceived by the thought that because YOU don't patronize the saloon it can't hurt you—

¶ If you are foolishly generous in the conviction that because YOU don't drink booze is no good reason why you should do anything to keep THE OTHER FELLOW from enjoying it—if he wants to—if you are being fooled by any of these things: Suppose you stop for just a minute and read the following statements:

¶ First:—You know that the standard of wages paid in the shop is determined not by that high-grade worker who has made good because he sacrificed to win out—but very largely by the low-grade man who boozes and who can just get into the shop-door because workers are scarce. Somewhere between the two the boss strikes an average wage for everybody else. The more boozers there are, the lower the rate of wages paid the average man, even if he's sober—and this means lower wages for you!

¶ Doesn't this affect YOUR pocket-book?

¶ Second:—Life insurance men know that making or selling or drinking booze shortens life. There's scarcely a life insurance company that will insure a bartender or a brewery worker, because of his occupation—and life insurance companies are not in the anti-saloon business. But they have only one insurance rate for ordinary men—drinkers and non-drinkers, and they compel the man

who doesn't booze to make up for the extra amount that the boozer should pay.

¶ Doesn't this affect YOUR pocket-book?

¶ Third:—Store-keepers know that men who spend too much of their money for booze don't pay their bills—but somebody has got to pay them, so they simply boost the original price of goods to allow for such losses. And so the man who doesn't booze helps pay the bill of the boozer.

¶ Doesn't this affect YOUR pocket-book?

¶ Fourth:—Police courts, jails, hospitals, almshouses, insane asylums and similar institutions are supported by your taxes. Fully half the "business" of these institutions comes as a direct result of the liquor traffic.

¶ Doesn't this affect YOUR pocket-book?

¶ ISN'T IT YOUR BUSINESS IF MEN BOOZE?

¶ You can't afford to be too generous with what belongs to your family.

¶ Your FIRST obligation is to them—not to the man who thoughtlessly lowers the rate of wages, increases life insurance premiums, boosts the cost of the necessities of life, and runs up your taxes—all because he insists that the saloon shall be maintained for HIS convenience—no matter where you get off.

Liquor Men Waste War Munitions.

¶ Food, labor and life are the chief factors in winning the war; and the liquor men are wasting all three!

¶ They are wasting food—

¶ Last year the waste amounted to 7,000,000,000 pounds of foodstuffs!—And they have no right to starve some men by making others drunk!

¶ They are wasting labor—

¶ About 300,000 men are engaged in the manufacture, sale and distribution of booze—in breweries, saloons and restaurants, as brewers, bartenders and waiters—at a time when every man is needed in some useful occupation to help win the war.—The labor of these 300,000 men is worse than wasted—no possible good can come of it, but much harm is done.

¶ They are wasting life—

¶ Bartenders, brewery workers and waiters in saloons lose an average of six years of life on account of their occupations. If the 300,000 men who make and sell booze lose an average of six years of life, it makes a total of 1,800,000 years of life. The average man works about thirty years—so that the liquor traffic is using up the equivalent of 60,000 men in each generation. And this is too great a price for the nation to pay.

¶ For these reasons:—First, the waste of food; second, the waste of labor; third, the waste of life; for these reasons we have a right to demand that the liquor business be abolished.

If Food Will Win the War

¶ When the Senate's Committee on Agriculture was investigating the subject of foodstuffs, the liquor men denied that they concerned as much as the prohibitionists said they did—they declared that they used only one percent of the grain.

¶ All right—let's take them at their word.

¶ One percent of the grain will feed one percent of the people. This means one million people—because there are one hundred million of us in this country.

¶ We shall probably send one million soldiers to France.

¶ This means that the liquor men have been wasting enough foodstuffs to feed every last man who will go to the trenches!

¶ If food will win the war—so Hoover says—then the liquor men have a fearful responsibility resting upon them when they deliberately waste the food which would give life and strength to our soldiers.

¶ A little while ago "wet" orators insisted that farmers are paid \$200,000,000 for the food-products used in making booze—but when Hoover got busy on the food conservation job, the \$200,000,000 suddenly dwindled to something like "thirty cents."

¶ They can't get us both "coming" and "going"—the liquor men lied either one time or the other—the chances are they lied both times.

Workingmen and Lost Jobs

¶ According to the last Census returns 6,616,046 wage-earners were employed in all manufacturing industries, of whom 62,920 or just about one percent of the total were employed by the liquor industry. This, of course, does not include bartenders and waiters, who SELL booze.

¶ But of these 62,920 wage-earners less than one-fourth were brewers, maltsters, distillers and rectifiers.

¶ More teamsters than brewers were employed by breweries.

¶ Of the 62,920 wage-earners employed in the manufacture of liquor, fully three-fourths were engaged in occupations which are not at all peculiar to the production of liquor. There were 7,000 bottlers, 15,000 laborers and nearly 3,000 stationary engineers.

¶ The remainder were blacksmiths, carpenters, coopers, electricians, machinists, painters, plumbers, firemen and other mechanics.

¶ Any of these mechanics would feel just as much at home on any other kind of a job in which their services were required as skilled workmen, as they would in a brewery or a distillery.

¶ The only wage-earners in the liquor industry who would be compelled to change their jobs are the 15,000 or so brewers, maltsters, distillers and rectifiers.

Bartenders Make Good Salesmen

¶ What will become of the bartenders when all the saloons are closed?

¶ What makes a man a successful bartender? It's the fact that he's a good salesman, a good mixer; he knows how to deal with men, and the man who is a success as a bartender, will be a success as a salesman in almost any other kind of store.

¶ The fact is, it requires many more people to sell two billion dollars worth of bread and clothing, for example, than it does to sell two billion dollars worth of booze.

¶ Furthermore, most bartenders had some other kind of a job before they became bartenders.

¶ A man doesn't become a bartender until he is nearly twenty or more—before that time he worked as a mechanic or as a salesman, or he was engaged in some other occupation to which he may return—provided he hasn't been shot all to pieces on account of the booze business. And if he has been shot to pieces, why continue a business which does this to men who work at it?

¶ At present there are a greater number of persons who are suffering very much more because these men are permitted to engage in the liquor business, than these workmen themselves would suffer were they compelled to engage in other occupations.

¶ The question is, shall all the people continue to suffer on account of the ravages of the liquor traffic in order to keep this very small percentage of men employed on their present jobs, or shall we insist that they enter other occupations in which they shall become a blessing to society instead of a curse, even though they are compelled to make this change at a personal sacrifice?

"Labor Panic" a Bugaboo

¶ When men no longer spend their money for booze they will use it to buy something else, which will do good instead of harm, which will have permanent value, and which will give workingmen more work, more wages,

and greater prosperity every way than if the same amount of money were spent for beer and whiskey.

¶ Here, roughly, is what will happen when the money now invested in the manufacture of liquor is transferred to other industries, according to the United States census figures:

¶ Four times as many workers will be employed.

¶ Four times as much wages will be earned.

¶ Four times as much raw material will be required.

¶ How can more workers employed, more wages earned, and more raw materials required, create a labor panic? Fact is, the liquor industry is robbing men of jobs, because it furnishes so little work in comparison with other industries for the same amount of capital invested.

Personal Liberty and Prohibition

¶ Liquor men tell us that one man has as much right to drink a glass of whiskey as another has to drink a cup of tea.

¶ But you never heard of one man killing another while he was under the influence of tea.

¶ And this does have something to do with the question of what he has a right to drink.

¶ There is no such thing as an absolute individual right to DO anything, or to EAT, or DRINK any particular thing, if, by so doing, you come into conflict with the rights of OTHER people.

¶ You may exercise your "personal liberty" only insofar as you do not place additional burdens upon your neighbors or upon the state.

¶ In law and in civilization the first consideration is not the individual, but society. Therefore, whatever injures society is not permitted.

¶ The greater our civilization, the more restricted become our liberties. You may enjoy CIVIC liberty, only as you are willing to sacrifice PERSONAL liberty.

¶ This doesn't mean that you are actually surrendering anything. Each of us is asked to give up some little thing and put it into the "common fund" which makes up the sum of all our comforts in a civilized community. But each of us draws out of that "common fund" much more than any of us puts in.

¶ Would you prefer to live in a state of barbarism, where every man does absolutely as he pleases, without regard to the well-being of his neighbors, or are you willing to make a few sacrifices which really mean very little to you, in order that you too may make a contribution to the civilization which is bringing you so much happiness and comfort?

¶ Some of us still hark back to the "property rights" period and the question of "personal liberty" when we discuss the saloon and the liquor business.

¶ We forget that the bigger thing in this discussion is DUTY and SACRIFICE—for the sake of the weaker members of society—that we should be ready to give up our "rights" when the well-being of mankind as a whole is concerned.

¶ The man who is ready to do this proves that he's a BIG man—the LITTLE man always stands out for his "rights," no matter what happens.

¶ The BIG man is the kind of a man who is ready to go to war "to make the world safe for DEMOCRACY"—so that OTHERS may be blessed. That's why we are asking YOU to surrender your "personal liberty" in regard to the liquor question. We want you to consider this matter from the standpoint of the citizen whose chief concern is for the welfare of ALL the people.

If you believe that the traffic in Alcohol does more harm than good—help stop it!

Strengthen America Campaign

105 E. Twenty-second Street, New York City



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MAY 9 1918
SECRETARIES

Strengthen America



Where the Big Battles Will Be Fought

By CHARLES STELZLE

Lloyd George warned the world against the worst enemy we shall fight in this war—

Here's what he said: "We are fighting Germany, Austria, and Drink—the greatest of these deadly foes is drink!"

And the stronghold of this dread enemy is in the city—especially in the great industrial centres.

An analysis of the "dry territory" throughout the United States indicates that most of it is in rural areas. Only about 20 percent of the people in dry states live in cities, whereas in the wet states about 70 percent live in cities.

One-tenth of all the people in this country live in the three cities of New York, Philadelphia and Chicago. One-fourth of the population lives in the thirty cities of 200,000 and over. These thirty cities occupy only one-four-hundredth of the total land area.

One-fourth of all the people in the United States living in "wet territory" live in six cities—New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland—and one-half of all the people now living in licensed territory live in four states—New York, Pennsylvania, Illinois and New Jersey.

We must not be deceived by "dry territory" maps which seem to indicate that the fight is almost ended. It isn't a question of capturing "land areas"—we're after men, and most of those in unconquered territory live in cities which do not cover much land area. Therefore, the cities of America stand as a challenge to the fighter of booze.

It is argued that if thirty-six states vote for the constitutional amendment for prohibition, the entire country will be dry forever, for it would require thirty-six states to reverse the decision to destroy the liquor

business—and the liquor forces could not possibly carry thirty-six states at any time.

It is quite true that the securing of any thirty-six states will legally determine the disposition of the saloon—this is the constitutional and, frankly, the only way whereby the liquor question can be determined—and the prohibitionists should not be criticized for availing themselves of a method which the constitution itself has provided.

But—here's a problem which concerns almost exclusively certain classes of people who have it in their power to settle it right—workingmen and city people—when they are convinced that the arguments of the prohibitionists are sound. And the people living in places where saloons exist should see most quickly the dire effects of the liquor traffic, when they are intelligently pointed out to them.

It is therefore important that a campaign of education be conducted, in which the actual facts shall be presented, so that when prohibition is enacted a very considerable majority in the cities will believe in it, because they will have been convinced of its fairness and its effectiveness.

It is pointed out by the liquor men that through the loss of the millions invested in the production and sale of intoxicating liquor, labor will suffer, merchants will become bankrupt, and cities, states and nations will feel the shock.

This is not true—but millions of voters believe it—especially workingmen. It is easy enough to answer the arguments of the liquor men. But it requires a campaign of national scope, conducted with an intelligent and sympathetic understanding of the social and economic problems of the people.

CLOSE THE SALOONS



IF you believe that the traffic in alcohol does more harm than good—**Help stop it.**

STRENGTHEN AMERICA CAMPAIGN
155 East Twenty Second Street, New York City

Don't Let Her Sign!



"If you believe that the traffic in Alcohol does more harm than good—help stop it!"

Strengthen America Campaign
Strengthen America Campaign, 155 East Twenty Second Street, New York City, N.Y.

When the OTHER Man Drinks:

- It lowers **YOUR** wages—because booters decrease average wage paid.
- It increases **YOUR** taxes—because the state cares for liquor's wreckage.
- It boosts **YOUR** grocery bill—because store-keepers increase prices to make up unpaid bills of drunkards.
- It increases **YOUR** life insurance premiums—because shortened lives of booters raise average expense of life insurance.

Isn't it YOUR business if OTHER men drink?

If You Believe That the Traffic in Alcohol Does More Harm Than Good—**HELP STOP IT!**

Strengthen America Campaign
155 East Twenty Second Street, New York City, N.Y.

We spend in one year:

For intoxicating liquor.....	\$2,000,000,000
For bread and clothing.....	\$2,000,000,000

Here's what labor gets out of each industry

Wages—Bread and Clothing Industries
Blank—Liquor Industry

- Wage Earners Employed**
Bread and Clothing Industries employ 8 times as many as Liquor Industry
- Wages Paid**
Bread and Clothing Industries pay 5 1/2 times as much as Liquor Industry.
- Raw Materials Required**
Bread and Clothing Industries use 5 times as much as Liquor Industry.

"If you believe that the traffic in Alcohol does more harm than good—help stop it!"

Strengthen America Campaign
Strengthen America Campaign, 155 East Twenty Second Street, New York City, N.Y.

Strengthen America



Liquor and the War

Food, Labor, Life—
These are the chief factors in winning the war;—and the liquor men are wasting all three!

They are wasting food—
last year the waste amounted to 7,000,000,000 pounds of food-stuffs—And they have no right to starve some men by making others drunk!

They are wasting labor—
about 300,000 men are engaged in the manufacture, sale and distribution of booze—in breweries, saloons and restaurants, as brewers, bartenders and waiters—at a time when every man is needed in some useful occupation to help win the war.—The labor of these 300,000 men is worse than wasted—no possible good can come of it, but much harm is done.

They are wasting life—
bartenders, brewery workers and waiters in saloons lose an average of six years of life on account of their occupations. If the 300,000 men who make and sell booze lose an average of six years of life, it makes a total of 1,800,000 years of life. The average man works about 30 years—so that the liquor traffic is using up the equivalent of 60,000 men in each generation. And this is too great a price for the nation to pay.

For these reasons:

- first—the waste of food;
- second—the waste of labor;
- third—the waste of life;

—for these reasons we have a right to demand that the liquor business be abolished.

If you believe that the traffic in Alcohol does more harm than good—help stop it!

Strengthen America Campaign

Facsimile of two-column advertisements appearing in a thousand daily and weekly newspapers

What would you say if you were suddenly challenged by the liquor men—

- As to the number of wage-earners who would be compelled to learn new trades if the liquor business were abolished—
- As to what would become of the one hundred thousand bartenders in this country—
- As to what will happen to the farmer—
- As to what should be the attitude of trade unionists toward the liquor traffic—
- As to whether workingmen will rebel when the saloons are closed—
- As to whether workingmen will throw up their jobs when the town goes "dry"—
- As to how much material needed to win the war is actually wasted by the liquor business—
- As to how we could raise the money now secured through the internal revenue tax—
- As to how much we actually spend for liquor—
- As to whether or not the liquor dealers should be compensated for the loss of their business—
- As to whether excessive eating is as bad as excessive drinking—
- As to what becomes of your "personal liberty" when you may no longer drink liquor?

What would you say—definitely, specifically, to your own satisfaction—to say nothing about actually answering your opponent—what would you say?

The Shadow of Danger



If you believe that the traffic in Alcohol does more harm than good—help stop it!

Strengthen America Campaign

Strengthen America Campaign—105 East Twenty Second Street, New York City, N.Y.

Uncle Sam's Census Figures Say—

If the money now invested in the liquor industry were invested in the average American industry—

FOUR TIMES AS MANY WORKERS WOULD BE EMPLOYED.
FOUR TIMES AS MUCH WAGES WOULD BE EARNED.
FOUR TIMES AS MUCH RAW MATERIAL WOULD BE REQUIRED.

How can more workers employed, more wages earned, and more raw materials required, create a labor panic?

If You Believe That the Traffic in Alcohol Does More Harm Than Good—HELP STOP IT!

Strengthen America Campaign

105 East Twenty Second Street, New York City

Charge it up to Booze!



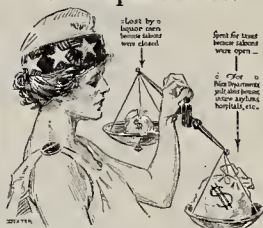
—And the Workingmen pays most of the bills for taking care of this wreckage!

"If you believe that the traffic in Alcohol does more harm than good—help stop it!"

Strengthen America Campaign

Strengthen America Campaign—105 East Twenty Second Street, New York City, N.Y.

Who is entitled to Compensation?



Instead of the state compensating liquor men, liquor men should compensate the state

If you believe that the traffic in Alcohol does more harm than good—help stop it!

Strengthen America Campaign

Strengthen America Campaign—105 East Twenty Second Street, New York City, N.Y.

We are meeting and successfully answering all the fallacies of the liquor men—

Through a series of one hundred advertisements which are already appearing in a thousand daily and weekly newspapers, two of which are reproduced on this page—

Through articles and advertisements in the labor papers of this country which are read by millions of workingmen and their families—

Through a set of high-grade posters, the drawings and plates for which cost us a thousand dollars—reproductions of some of these posters are found at the top of this page—

Through thirty telling leaflets, especially for workingmen which are being ordered from the printer in lots of a million—they are so pointed and popular—

Through full page advertisements in the great national weeklies—

Through big mass meetings followed by open forum discussions, when questions are invited from the audience—

Through the publication of *The Worker*, a monthly newspaper especially for workingmen—

Through special campaigns among the trade unionists of this country—

Through special publicity campaigns at strategic points—as, for example, at the national capitol, when the question of war prohibition was being discussed by the Senate and the House—

Through highly organized campaigns in industrial centres—

And—by strengthening the prohibition forces of America by furnishing to them without expense, absolutely reliable data, gotten together by means of the most comprehensive study of the economic aspects of the liquor problem that has ever been made in this or any other country.

Strengthen America



Our drink bill—and what it MIGHT buy

You've heard it said a good many times that we spend every year two billion dollars for liquor.

Two billion dollars?

You can't even *guess* how much money this is—mostly because mighty few of us have ever handled more than two hundred dollars at any one time.

Just for the fun of it, let's write it this way:

\$2,000,000,000.00!

All you can say is that it's a LOT of money.

But perhaps you will get a better idea of how much it is by comparing our drink bill with some other bills in this country.

So here goes—

It's three times as much as we spend to maintain all of our public schools.

It's as much as we spend for bread and clothing.

It's as much as is earned by all trade unionists.

It's the value of 535,600 workingmen's homes at \$3,800 each.

It's one-fourth more than the total assets of the over 7,000 building and loan associations in this country.

It's twice the capital in all the national banks.

It's one-tenth the value of all farm property, including land, buildings, machinery and animals.

It's almost as much as it costs to operate all our railroads.

It's twice as much as it costs to run the federal government in peace time.

It's as much as we raised for the first Liberty Loan.

It's almost twice the value of all church property in the U. S.

Two billion dollars spent annually for booze!

What does it buy for those who spend it? YOU KNOW!

What does it bring to those who are dependent upon them? YOU KNOW!

What does it do for our country and the world? YOU KNOW!

You can't say one strong, unqualified word for the liquor habit or the liquor business.

And you know this, too.

Why not cut it out and spend the money for something that will build up instead of pull down—that will bring joy instead of gloom?

If you believe that the traffic in Alcohol does more harm than good—help stop it!

Strengthen America Campaign

Facsimile of two-column advertisements appearing in a thousand daily and weekly newspapers

And here is what some of the leaders in social and reform work in this country think of what we have done

Everybody knows John G. Woolley, the "war horse" in the fight for national prohibition. This is what he wrote:

"Thanks for the copy of that very effective advertisement. I am so glad that you have come into a place of so large opportunity, and that you are so conspicuously equal to it."

This came from Daniel A. Poling, the Associate President of the United Society of Christian Endeavor:

"That Washington advertisement is the very finest bit of prohibition publicity that I have ever seen. I am speaking, not only of matter, but of form as well. It seems to me that it meets every psychological requirement of such a presentation.

Dr. James K. Shields, Superintendent of the Anti-Saloon League of New Jersey, gives us his opinion:

"This is splendid work, and the purpose that you have of continuing it throughout the papers of the country is simply great. I am delighted to know that you will do this."

Said Dr. James Cannon, Jr., who led the Anti-Saloon League forces in Washington during the fight for War-Prohibition:

"I am glad that you were able to secure the facts for such a strong document."

This came from Dr. Samuel Z. Batten, Secretary of the Department of Social Service and Brotherhood of the Northern Baptist Convention:

Won't you help us continue this important work? It is entirely dependent upon the contributions coming from those who believe in it. It's effectiveness could be greatly increased if we had more money. Will you send a gift to Alfred R. Kimball, Treasurer, 105 East 22d St., New York.

STRENGTHEN AMERICA CAMPAIGN

Charles Stelzle, Manager of Campaign, to whom all communications regarding campaign should be addressed, 105 East 22d Street, N. Y.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Rev. Frank Mason North, President.

Governor Carl E. Milliken, Chairman of Temperance Commission.

Rev. Charles S. Macfarland, General Secretary.

Alfred R. Kimball, Treasurer.

"You have cut the ground from under those fellows who would deceive the people with reference to the workingmen. A few more such boomerangs and these liquor lackeys will go out of business. Keep up the good work."

Here is what Virgil G. Hinshaw, Chairman of the Prohibition National Committee says about it:

"Your advertisement in the Washington newspapers is the finest I have seen. It will certainly attract attention. I wish every great daily in the country could have an advertisement like that."

W. G. Calderwood is the Executive Secretary of the Committee of Sixty on War-Time Prohibition. This is what he wrote:

"I think your advertising in the papers here has been the best that has been put out. Personally I could not express the cheer that the co-operation which has come from your office has brought me, and I am sure that the Committee joins in this appreciation of your work. I have ordered 600 copies of the paper and will send marked copies to every Senator and Congressman."

Henry A. Atkinson, Secretary of the Social Service Commission of the Congregational National Council, declares:

"This is real publicity and I congratulate you."

Dozens of other letters have been received from Congressmen and Senators, members of the Cabinet, business men and labor men, all of them unsolicited, and all of which commended our efforts.

Indeed, if one but looked at the outside of his life, one might praise him, as Paley does, as an admirable man of business. But at the center of all these things was the One Thing, and all were done with regard to it, and for its sake. His mind was pure of all admixture of interests, united on his chief end.

We too must attend to many things in our lives,—things of work and warfare which cannot be neglected nor even lightly handled. But if we are Christians "out and out," the one thing must be ever present to us in our purposes. We must learn the secret of that blindness and deafness which Isaiah (42:19) saw were parts of the perfectness of the true servant. The steadfast gaze must be ours to keep us from contamination with unworthy aims and base desires. We must be pure in the widest and most intense sense, by the steadfastness with which we fix our will and our thoughts upon the great Exemplar of every virtue, the rightful sharer of our every thought, the comrade of our every effort. It is to Him indeed that Paul directs our attention when he says: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things

Are You Having Victory To-day?

"Nothing shall be impossible unto you" (Matt. 17:20)

are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

There never was more need for this than we have in these times of distress and distraction. It needs a clear head and a heroic resolution to keep other things in the second place, when a great war is convulsing the world. Many things threaten to sweep Christians from their moorings, and to absorb their whole energy, unless they resolutely take Christ with them into the turmoil and distraction, to estimate it all with reference to the calling out and building up of the body of Christ, and "bring every thought into captivity to the obedience of Christ."



Acknowledging Satan's Help

Are persons ever justified in doing something that is wrong for them if it keeps some one else from doing something worse? A young lady says she goes to theaters with her girl friends in order to prevent them from going to dances. Sometimes she gets them to go to a better show in order to prevent their going to less proper shows. Her staying away will not prevent them from going to other places.—A Nebraska Reader.

"Why not," said a sensible Christian man a good many years ago, "let us do evil, that good may come?" He added in parentheses, "(as we are slanderously reported, and as some affirm that we say)." Then he said in righteous indignation against such people, "Whose condemnation is just."

That is what Paul thought about it, writing under the infallible inspiration of the Holy Spirit (Rom. 3:8).

No, we are never "justified," which means counted righteous, when in effect we say to God, "I am now confronted by a situation in which you are powerless to help me, so I must turn to Satan and get his help." That is what we do when we deliberately do that which we count wrong, no matter how good our motive or purpose. And Satan is never better able to help us to keep our friends from doing wrong than God is. Satan is very resourceful; but God is more so. We cannot lift people to a higher level by going down to their low level. The old Yankee proverb that "the best is as good as any" is a safe one in determining our conduct in behalf of our friends. Better than sharing their unworthy practices with them is to let Christ show them Himself in our lives so radiantly that they will desire to share with us what we have.

Are the Lost Eternally Punished?

Am I wrong in believing that hell fire does not consume, but that the torture goes on forever? Mark 9:48 says, "Where their worm dieth not, and the fire is not quenched." (See also Isa. 66:24; Mark 9:44, 46)—A Washington Reader.

God declares in his Word that the punishment of the lost continues as long as the life of the saved. Thus our Lord Jesus Christ says, concluding his prophecy of a judgment scene, "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25:46). The Greek word for "eternal," sometimes rendered, "everlasting," is the same in each case, *aiouion*. In the International Sunday-school Lesson for April 28, discussed in the lessons department of this issue of The Sunday School Times, our Lord Jesus speaks the words, quoted by the Washington reader, in Mark 9:48. He makes unmistakably plain the meaning of the choice between eternal life and eternal death, and he warns his hearers against anything that would cause them to lose the life that he is offering men and thus "to go into hell, into the unquenchable fire . . . into hell; where their worm dieth not, and the fire is not quenched" (Mark 9:43, 47, 48).

In The Revelation of Jesus Christ, which God gave him to show unto his servants (Rev. 1:1), he says that the end of the wicked course of the "beast," or final world-emperor, and the "false prophet that wrought the signs in his sight," shall be that "they two were cast alive into the lake of fire that burneth with brimstone" (Rev. 19:20). In the next chapter Christ declares that, after His thousand years' reign over this earth, Satan's ending shall be that "the devil that deceived them was cast into the lake of fire and

brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever" (Rev. 20:10). Then he foretells the final judgment before the "great white throne"; and he concludes with these words: "And if any was not found written in the book of life, he was cast into the lake of fire" (Rev. 20:15).

These and many other passages throughout the Bible plainly declare, as the church of Christ has held from the first Christian century until now, that the final condition of those who wilfully throughout this life reject the only way of salvation through Jesus Christ shall be unending conscious punishment. A notable statement of "The Fundamentals of the Faith" made some twenty-five years ago by the famous Niagara Conference, which brought together leading Bible teachers who were sound in the faith, stated this doctrine concerning the saved and the lost as follows:

We believe that the souls of those who have trusted in the Lord Jesus Christ for salvation do at death immediately pass into his presence, and there remain in conscious bliss until the resurrection of the body at his coming, when soul and body reunited shall be associated with him forever in the glory; but the souls of unbelievers remain after death in conscious misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; Luke 16:19-26; 23:43; 2 Cor. 5:8; Phil. 1:23; 2 Thess. 1:7-9; Jude 6, 7; Rev. 20:11-15.

It is not necessary to believe that "fire" is what we mean by fire in the physical, material world of today; nor even that the "punishment" is externally administered to the lost. Believers may hold their own varying interpretations of these details. The central fact is that God's Word declares the unending conscious suffering of the unsaved as the result of their failure to accept the only and all-sufficient Way of escape from sin, offered by God through Jesus Christ. And if God's description of this punishment is not literal, but figurative, we may be sure that the reality, whatever it is, goes beyond the figure, as the real always goes beyond any type of the real.

More than one Bible teacher, in past generations and to-day, has tried to show from the Bible that "forever" or "everlasting" or "eternal" (the Greek *aiouion*), does not mean forever, but is limited in duration, and that eventually all will be saved through the work of Christ. This mistaken and unscriptural doctrine is known as Universalism, or Restorationism, or "the larger hope." On the other hand, some have sought to show that the unending punishment which God's Word declares is to be the condition of the unsaved is not conscious punishment, but that the unsaved cease to exist, and are annihilated; this again is an unscriptural position. As the saved are in unending conscious joy in the presence and fellowship of God, so the lost are in unending conscious suffering, forever cut off from the presence of the Lord. A few of the many passages that show this are the following:

Cast into the eternal fire (Matt. 18:8).

Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels (Matt. 25:41).

His is never forgiveness, but is guilty of an eternal sin (Mark 3:29).

Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of

his might (2 Thess. 1:9). It is to be noted that the word "destruction," as used in the Bible over and over again, never means annihilation or the blotting out of existence. "The term destruction denotes ruin, but does not define the form of the ruin; it signifies to pull down—to separate a whole into its parts, or to reduce to disorder—to change the mode of existence, so as to disqualify that which is destroyed from its original purpose." Thus the land [of Egypt] was destroyed by flies (Exod. 8:24). But Egypt remains to this day. And the Israel, that hath destroyed thyself" (Isa. 13:9). Yet Israel is the one indestructible nation among all nations. And again, "Destroy this temple, and in three days I will raise it up" (John 2:19). Jesus could not possibly mean annihilation. Other passages similarly.

Eternal judgment (Heb. 6:2).

For whom the blackness of darkness hath been reserved for ever (Jude 13).

He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night (Rev. 14:10, 11).

These are terrible words. The fact and the teaching of hell is an awful, staggering truth. But it is a truth, because God's Word is true, his Word is his will, or he would ignore it or seek to tone it down at our peril. As Bishop Ryle said: "Let others hold their peace about hell if they will; I dare not do so. I see it plainly in Scripture, and I must speak of it. . . . Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a God of your own,—a God who is all love, but not holy,—a God who has a heaven for everybody, but a hell for none. . . . Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste—refusing like a spoiled child whatever you think is bitter—seizing like a spoiled child whatever you think sweet. What is all this but taking Jehoiaikim's penknife and cutting God's Word to pieces?"

Let us remember two great facts. First, that "The Lord is . . . longsuffering . . . not wishing that any should perish, but that all should come to repentance" (2 Pet. 3:9); for "God our Saviour . . . would have all men to be saved, and come to the knowledge of the truth" (1 Tim. 2:3, 4). Second, that the most direct, unmistakable, and terrible words about hell as the inescapable condition of the lost come from the lips of Jesus Christ, the only begotten Son of God, "the Lamb of God that taketh away the sin of the world" or all who believe on him as their sure but only escape from hell.

Being Fair to Tobacco

I read in The Sunday School Times a statement that during the past five decades no tobacco-user had graduated from Harvard with a highest honor, notwithstanding the fact that 83 percent of the students have been tobacco-users.

I would greatly appreciate it if you would inform me as to the source and authenticity of the report. I could use this evidence against tobacco effectively not only in my Sunday-school class but here at the university, where cigarette-smoking is prevalent.—From the University of Tennessee.

It is possible to be unfair to tobacco. And The Sunday School Times greatly regrets that in that statement about tobacco and university honors, made in these columns by a contributor, an unintentional injustice was done to "the weed." It had been quoted from that well edited and remarkably interesting religious journal, Association Men, the official organ of the International Committee of the Young Men's Christian Associations, whose Editor, Mr. Frank W. Ober, gladly made a thorough investigation of the statement when the query of The Sunday School Times reader was brought to him, as did also the Editors of the Times. It was found that the item was incorrect.—Dr. Sargent of Harvard knows of no data justifying it, and the names of two or three men who led recent Harvard classes in scholarship have been mentioned, as tobacco users, by an officer of the Phillips Brooks House Association of Harvard.

The case against tobacco and the cigarette is so overwhelming, so self-evident, so unanswerable, from the standpoint of physiology and common sense, that it needs no misrepresentation nor any exaggeration of facts to add to it. But a welcome fact has been brought out by this investigation; Dr. George L. Meylan, of Columbia University, who has gathered facts concerning tobacco in relation to college life, discovered that only about fifty percent of college students use tobacco. It is good to know that half of them are sensible in any way!

In making a correction of the misstatement in its own columns Association Men states that it does so in the interest of fairness, "much as we detest the cigarette." In the same spirit The Sunday School Times wants its readers to have the real facts.

It has now been proved that a man can use tobacco and show brilliant intellectual power. But the question not yet answered is, *how* can a man of brilliant intellectual power use tobacco?

Will Cigarettes Help to Win the War?

Shall we try to give our soldiers "tobacco heart" or would it be better for us all to "have a heart"?

By Wilbur F. Crafts, Ph.D. Superintendent of the International Reform Bureau

AT THE opening of the Spanish-American War, many young men in our militia regiments, gorgeously uniformed, who seemed like heroes to young maidens as they went marching by, on being examined were rejected for "tobacco heart." The total rejections for physical defects were reported as eighty percent, and tobacco heart was the most prominently noted cause of rejection. It completely unfit men for hard marching.

Japanese statesmen, then anticipating war with Russia, read of these rejections, and said, "If we ever going to fight Russia successfully we must change our universal habit of smoking cigarettes from childhood." It was then the custom for both boys and girls in Japan to smoke cigarettes almost as soon as they were able to walk. The Japanese smoke more scientifically than other people, throwing away each cigarette when half consumed because they know the nicotine grows more harmful as it comes near the mouth, and smoking in their thimble-size pipes only two or three whiffs at a time.

But despite such precautions, Japanese statesmen know that tobacco in any form would diminish military efficiency.

Accordingly, the Hon. Sho Nemoto, a Christian Member of Parliament, introduced a bill that no youth in Japan should use tobacco before twenty years of age, which is their period of majority, nor after that if he was still in school or college. My understanding is that a university student might use tobacco, but by that time he apparently did not care for it, for in five months' observation of Japanese on land and sea—and for two days in a steamer—I never saw a Japanese student—they all wear uniforms—smoking tobacco in any form.

A "Sissy" Lesson From the Japanese

This is in striking contrast to conditions in most American colleges. In a typical college of a leading religious denomination, when the Class Day exercises brought in the foolish custom of passing the pip of ~~power~~—it was handed to the one student in the senior class who did not smoke, the juniors, by a preconcerted arrangement, cried out, "What will mama say?" To the students that man was plainly a "sissy."

When the Japanese, eight years after that law was passed, made war on the biggest nation in the world, they sometimes marched two days without food, and then went right on and defeated their foes. Such men are not "sissies."

It was the easiest for these Japanese to become the cleanest army morally, since the days of Cromwell, with no immoral women among the camp followers, because they had been eight years without tobacco, which is a direct stimulant to the baser passions. Every one who uses it makes harder for himself the battle for purity, which every man who esteems his own health and success aspires to win.

When the present world war began, enterprising tobacco merchants doing business in the United States and Great Britain began making a great "drive" all over the world to get the vanishing markets from which opium and alcohol were being driven by prohibition movements, especially in China and the United States. In China they covered the ancient city walls with big posters of the modern cigarette, until they looked like the announcements of a circus. Beautiful mothers and lovely children were pictured with cigarettes in lips or fingers, as if to suggest that Chinese ladies could not be of the first grade in the world if they did not smoke. They gave away thousands of cigarettes with the avowed purpose of making every man, woman, and child in China a cigarette user.

With all this machinery of promotion in full swing at the time we entered the world war, it was possible in a week to start a campaign to make smokers of all our soldiers, even though many of them were only able to pass the physical examination because they had previously used tobacco little or not at all. Simultaneously in newspapers all across the land departments were opened to gather money from philanthropic persons by appeals to "charity" and "patriotism" to present cigarettes and other forms of tobacco to our soldiers.

The beloved Red Cross organization joined in the appeal for tobacco to be sent to the soldiers, and when the Presbyterian Preachers' Meeting of the National Capital and others sent a protest against Red Cross funds being spent in that way, urging that no sanction should be given to the use of this harmful narcotic by having it "thrust upon the soldier by the Government as a part of the ration (in the Galivan bill) or presented as a charity," the management of the Red Cross did not deny the use of their

Asked by a newspaper man when he took his special training for his wrestling bouts, Michael Dorizas, undefeated college champion, a modern Greek, but one whose brawn any son of ancient Greece might have envied on the eve of the Olympic games, answered: "I do not have to train. I am always in perfect condition." What an ideal for the American soldier! But can he reach it if he smokes cigarette?

The following useful leaflets of anti-tobacco material may be had from The Sunday School Times Company:

"Tobacco as a Physician Sees It." By D. H. Kress, M.D. Three cents each; 30 cents a dozen, or 50 or more at 1 cent each.

"What a Physician Sees in the Cigarette." By D. H. Kress, M.D. Two cents each; 20 cents a dozen, or 50 or more at 1 cent each.

"Ask Dad—He Knows!" By Charles R. Scott and C. M. Shepherd. Two cents each; 20 cents a dozen, or 50 more at 1 cent each.

"Why We Boys Don't Smoke Cigarettes." A bunch of letters from the boys themselves. Five cents each; 50 cents a dozen, or \$4 a hundred.

funds in that fashion, but justified it as for the comfort of the soldier. More recently, we are glad to see, the Red Cross has adopted another plan, and while tobacco that has been presented is still shipped to the soldiers, the Red Cross does not now use its own funds for that purpose.

It would be easy to show from numerous testimonies of distinguished physicians that the giving of cigarettes to soldiers in hospitals is the worst of all the many misuses of tobacco. And there is just now more of this cigarette smoking in hospitals than ever before. Professor Irving Fisher, of Yale University, in a fine booklet entitled "Is the Tobacco Habit Injurious?" quotes Dr. Huber as saying: "The use of tobacco has been observed to induce a diminution of the therapeutic effects of medicines and to retard the healing of wounds."

Tobacco is a handicap to a boy just beginning the battle of life. The Hon. Edward Hyatt, Superintendent of Public Instruction of California, says in an appeal to boys: "You have a long and tough old fight ahead of you to keep your head above water and make a living for fifty years. All the time you'll likely need every ounce of strength and steadiness and wind you can summon to your aid. But if you take on the habit of smoking before you are grown, the other fellow will get away with you, and you will

Have You Joined the Strengthen America Campaign?

WITH relentless logic the "Strengthen America Campaign," in a remarkable series of advertisements, is meeting the old hackneyed arguments for continuing the liquor traffic.

There are 104 of these advertisements in the full set, and they have been prepared by the vigorous writer the Rev. Charles Stelzle, Manager of this Campaign of the Federal Council of the Churches of Christ in America.

For unanswerable conclusiveness and commanding strength against the liquor traffic, The Sunday School Times believes that this set of advertisements has never been equaled. Their aim is Nation-wide Prohibition, and their slogan is:

"If you believe that the traffic in alcohol does more harm than good—HELP STOP IT!"

Now every reader of The Sunday School Times can have the whole revolutionizing benefit of these remarkable advertisements in his own community, if he will. The full set of "ads"—enough for two pieces of copy each week during the coming year—will be furnished free to any individual or committee who will see to it that they are printed in their local papers. All the details of the local campaign are to be in the hands of the local committee. Every dollar contributed to such a campaign by the people in a particular town or city is to be spent in their home town papers. The advantage to the local community of being linked up with the National Campaign is that it will have the benefit of the highest grade service obtainable in the preparation of advertising copy, cartoons, and posters, and the results of the most scientifically prepared facts and statistics.

For full information, write to the Rev. Charles Stelzle, Manager of the Strengthen America Campaign, 105 East Twenty-second Street, New York City.

often go down to humiliating defeat simply because in boyhood you drugged yourself, so that you are not so tough and strong in body nor so cool and steady in mind as you would otherwise be."

The President of the Grand Trunk Railway, who went down with the Titanic, said to the writer: "We have gotten rid of the drinkers on our railway line, and we are going to get rid of the smokers. They lose their nerve in a sudden accident."

General Miles says that the two greatest handicaps a boy is likely to meet in life are the habits of drinking and smoking. General Baden-Powell, head of the Boy Scouts, has this to say in a letter to his boy army: "A Scout or any man whose life depends on his steadiness of nerve and his lucidity of sight or hearing will as a rule not trust himself to smoke, because he knows it is injurious to those qualities. On that account the American Scout, Major Burnham, does not smoke; and the great African hunter, Mr. Selous, does not smoke. Smoking does more harm to you when you are young than when you are old. Therefore a boy should avoid smoking, in case some day he may be wanted to work as a Scout, or as a soldier, or in other duties where he will want a clear head and steady nerves." It seems passing strange that any intelligent boy should use cigarettes either for the battle of life or in battling for his country, since it has been the rule for ages that the prize fighter must not more touch tobacco than liquors. And surely if a man will deny himself tobacco for so small a victory as that of the pugilist, the regimen of the regiment in this matter ought to be that of the athlete when the fate of the country may turn on the efficiency of a few or even in some cases of one of its soldiers; and the fate of any individual may turn on some single act of mind or body that nerves upset by tobacco might influence disastrously.

A Gun Inventor's Opinion

The battle that most boys must fight, and win or lose, is the battle of business; and it should be made known to every boy that there is a widespread conviction among employers, based upon observation, that the cigarette smoker is apt to be below par in almost any line of work. Their lives are usually neither long nor strong. Maxim, inventor of the Maxim gun, says: "If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their arteries as surely and letting their life's blood out as truly as though their veins and arteries were covered; and that the cigarette is a maker of invalids, criminals, and fools—not men—it ought to deter them some. The yellow finger stains are an emblem of deeper degradation and enslavement than the ball and chain."

Mr. H. J. Heinz, of Pittsburgh, told the writer, as a story which he might repeat for the benefit of Sunday-school boys, that he had found two of the best men in his great plant doing poor work, which was manifestly due to their slavery to the cigarette. Calling them to him, he said: "I will give you two minutes to decide whether you will give up your job, or give up the cigarette that prevents your doing it well." They decided to keep the job, and under such an inducement found it possible to break the spell of the enslaving cigarette.

The sensible thing to do is for a boy who has not learned the use of tobacco to pledge himself never to use it. It is a great protection to be able to say, "I never use tobacco." No gentleman will ever ask another to break his word. A pledge puts a question on the shelf as settled. One does not have to be considering it anew day after day.

The moral of the foregoing facts is, that the boy who is already enslaved to the cigarette habit should seek the liberty which is in Christ. There is a simple medical treatment that will aid in this fight, which can be obtained in print from Dr. D. H. Kress, Takoma Park, Washington, D. C. But after all, the safest and sweetest way is to let free the captive's will from this slavery to a habit.

"The Lion of Judah will break every chain, And give us the victory again and again."

Dr. Harvey W. Wiley, ex-Chief of the Bureau of Chemistry, speaking on "Habit-forming Drugs," ranks them as follows, from worst to best: Opium, alcohol, cocaine (and its kin, hashish, peyote, etc.); then tobacco, coffee, tea, chocolate, cocoa. None of these should be used by young people in their growing years, if it were only that they violate the wise rule which Sir Isaac Newton proclaimed: "I make myself no necessities." They arc all nerve whips, and a good horse resents a whip.

Tobacco is not as bad as opium or alcohol, but it is

their little brother in the narcotic family. The ultimate effect of all three drugs is to tone down the activities of body and brain, like a soft pedal in an organ. There are very few people so overstocked with brain that they can afford to put it into a state of narcosis. Certainly it is not honest to put one's self below par when at work for pay.

Dr. George J. Fisher, Chief Physical Director of the International Y. M. C. A., says in a letter to the writer: "I am inclined to believe that after the great temperance reform has triumphed, the movement against smoking will follow. . . . There is to be a changed attitude toward tobacco, and we want to hasten it." "We," of course, refers to the Y. M. C. A. All Sunday-schools and Young People's Societies will want to join in that "we." The recent greatly increased use of tobacco gives fresh occasion for a great increase in efforts to combat its evil influence.

WASHINGTON, D. C.

Your Study Bible

By John Weaver Weddell, D. D.

A PASTOR'S notes from his own Bible margins are being given here, as marked through forty years of personal study. Each of the sixty-six books of the Bible will be covered, week by week, in this department of The Sunday School Times—"Your Study Bible."

But each one should do his own Bible reading, and prayerfully and studiously make his own brief markings. Use the margins of your Bibles to write in notes such as these articles give, or discoveries of your own. Use the upper margins for quotations and the hints. The lower margins for book outlines and directions. The side margins for exegetical notes and references. Name each book, and each chapter of each book. Make the Book your own. "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1 : 3).

The following plan for marking is helpful:

At the top of the page—topical notes.

At the bottom—analytical notes.

At the side—exegetical notes.

Exegesis is finding Christ in the Word.
Exposition is preaching Christ from the Word.

2 Chronicles

Solomon and His Successors.

Key-word: "The Kingdom."

Key-text: "And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly" (1 : 1).

Preserve the royal line. Hold fast with God.

Outline:

1. Solomon (chaps. 1 to 9).

2. His successors (chaps. 10 to 36).

It is God's King and God's Temple that bulk largely here in this book.

Chapter 1. Solomon consecrating himself for the Temple.

Chapter 2. Solomon gathering the Material.

Chapter 3. Solomon building the House.

Chapter 4. Solomon placing the Altar.

Chapter 5. Solomon installing the Sacred Ark.

Chapter 6. Solomon dedicating the House of God.

Chapter 7. Solomon's work accepted of God.

Thus far, what a picture of the ideal life,—God's work and will supreme, all things working toward the highest end.

But, alas, chapters 8 and 9 bring in self and the flesh, and the earthly side of the great King. The descent begins. The best of men are human and fallible. Beware.

It is at Second Chronicles 9:26 that Israel finally realizes the broad dimensions of Joshua 1:4 ("From the wilderness and the Lebanon even unto the great river"), for we read that Solomon "reigned over all the kings from the river [Euphrates] even unto the land of the Philistines, and to the border of Egypt." But, sad for Solomon and the Kingdom, he got too near to Egypt; his heathen bride led his heart astray, and Israel declined. The successive kings point the sad steps of this decline and of the kingdom's decadence.

But God is good, "his mercy endureth for ever," and he sends, as in Judges, one gracious deliverance or revival after another. Indeed, Second Chronicles may be called the Book of the Great Awakenings. They are five in all. Read them in these days of death and yet of longing for revival:

1. The great revivals under Aza (chap. 15);
2. Jehoshaphat (chap. 20); 3. Joash (chaps. 23 and 24); 4. Hezekiah (chaps. 29 to 31); 5. Josiah (chap. 35).

God is a God of revivals. Trust him for his grace; follow his lead.

Marginal Hints

"Survival of the fittest?" Rather, under God, the revival of the fittest. He will not let his own utterly fail.

"To be happy," said Charles Lamb, "take short views of life." But to the Christians the long view is the best.

Every act of self-denial makes room for blessing in the soul. Get another room ready to-day.

Every act of selfishness shuts a door on spiritual blessedness in the future. Open the doors to the Spirit.

Selfishness always hurts and slays. "What," says Henry Churchill King, "does this present war teach, but the fruits among the nations of unmitigated selfishness—a world laboratory treatment before the eyes of all?"

"We are either Bibles or libels."—F. B. Meyer.

Said one of the old fathers, "I expect three wonders in heaven. First, that I reach it; second, that I miss some I thought to see there; third, that I see some I did not expect to see."

"Holiness is mentioned 886 times in various forms in God's Word."—Webb-People.

"To be filled with the Spirit is to be given a new sense,—to discern spiritual things."—Jowett.

"You cannot lay the cross along the natural path so that it be else than a stumblingblock."—Lasher.

Follow Jesus rather than men,—even the best of men.

Marked Texts

"He garnished the house with precious stones for beauty" (3:6). Give Him your best.

"The cherubims spread forth their wings over the place of the ark" (5:8). Hide there.

"The trumpeters and singers were as one, to make one sound" (5:13). One note from pulpit and choir loft.—Jesus!

"That thine eyes may be open upon this house day and night" (6:20). God's watch over his church.

"Let thy priests, O Lord God, be clothed with salvation" (6:41). Good form in the kingdom.

"Happy are thy men, and happy are these thy servants" (9:7). Be glad. "The joy of the Lord is your strength."

"O Lord, thou art our God; let not man prevail against thee" (14:11). Carry it to headquarters. (See Acts 4:29.)

"And when they began to sing and to praise, the Lord set ambushments" (20:22). Munitions of praise. Smite with song.

"Berachah," blessing (20:26). Keep to your name, men of Berachah—blessing, blessing always, everywhere!

"Then they brought out the king's son, and put upon him the crown" (23:11). Some have done it now. All will do it then. Hasten the day!

BERLIN, OHIO.

England's Death Struggle with the Breweries

Can the United States favor prohibition at home and the drink traffic abroad?

By Margaret Wintringer

Secretary of the National Good Citizenship Movement

THE demand for war prohibition in England was brought to a head by the humiliating expose of the weakening of British war efficiency through drink. This fact was plainly revealed in the historic Government White Paper on "Bad Time Kept in Shipbuilding, Munitions, and Transport Areas." When the new government of Great Britain came into power early in 1917, facing the problem of securing the increased shipping necessary to meet the renewal of the U-boat campaign, the government, with Mr. David Lloyd George as Prime Minister, sent a question to Clyde shipbuilders: "What means would you suggest by which to accelerate the production of merchant vessels?"

Back came the answer, "The first essential step is the immediate prohibition of the sale of all intoxicating liquors throughout the United Kingdom, applied to all classes alike; until this is done further steps cannot be advantageously taken."

This demand has been further strengthened by the report of the Committee of the Royal Society appointed by Mr. Runciman, who has become an advocate of war prohibition, to inquire into the food supply of the people: "The greatest waste is in the direct use of food materials consumed in brewing."

Even the London Times declares, "The drink trouble in the workshops is hardly less than when the White Paper was written." But the Government has failed to act. For in Great Britain, to use the apt description of Lord Randolph Churchill, "a huge vested interest, as easily equipped and mobilized as a Prussian army," blocks the way of every form of social betterment.

The enormous neglect of drink among women, with its attendant neglect of children; the alarming extent of drinking among wounded soldiers and those on furlough; the expenditure of money on drink; the waste of foodstuffs and labor; its demands upon shipping and interference with transport, have opened the eyes of the British public to the necessity for drastic action. War prohibition is nearer than ever that it can only be averted by unwise action on the part of the United States Government.

From the speech of Mr. Lief Jones and others at the recent annual convention of the United Kingdom Alliance, it would seem that our British temperance friends are relying upon their American allies to defeat the latest effort to sidetrack prohibition throughout the United Kingdom.

The doomed trade sees a new lease of life through nationalization, which is purchase by the Government. The Government is to run the traffic, as it runs the Post Office. It is actually suggested that in rural parts the Government bar shall be in the Post Office, where old age pensions and war allowances to soldiers' wives are paid! A convenient arrangement for the besotted old age pensioner and the soldier's wife who spends her allowance in drink, and a lure to the British youth.

Once before, in 1915, when prohibition as a war measure seemed inevitable, the proposal of nationalization brought about its defeat and the prolongation of the war. At that time the Government was to take

over the traffic and give in exchange 300,000,000 pounds of Government bonds, bearing three and one-half percent interest, to be redeemed in sixty years. Now the brewers demand 600,000,000 pounds compensation, and British temperance leaders are asking, "Why should a menaced trade double in value?"

True, under state control as involved in the Defense of Realm Act, brewery shares are rising, and they are paying big dividends, but what becomes of the "hardships" suffered because of restrictions imposed upon them? which prompted Bonar Law, Chancellor of Exchequer, to refund 1,000,000 pounds of the war license tax to the Trade?

Not illogically, the increase from three hundred million to six hundred million pounds sterling is accepted as proof that regulation and state control mean the perpetuation of the liquor traffic and not its abolition.

And the compensation is to be paid in cash! Now the demand for cash returns may be due to the promoter's conviction that the entanglement of the Government in the liquor traffic at a time when every requirement of the nation spells prohibition, involves deterioration of its securities, but also creates this dilemma. Whence shall the money come?

Mr. Bonar Law has acknowledged that, but for the aid received from the United States, Great Britain would have been financially in a disastrous condition. Every six months the war lasts a billion pounds is added to the British national debt, and the interest on that debt now amounts to three hundred million pounds sterling.

Mr. Lief Jones, leader of the temperance forces in Parliament and president of the United Kingdom Alliance, declares that since it is impossible to draw upon the Government treasury or the British people for cash payment, nationalization depends upon the willingness of the United States, which is seeking prohibition for their own nation, to loan three billion dollars to buy up the liquor trade of another country, and "fasten it upon the necks of the people of that country forever."

And the British people, spurning that possibility as unworthy of America, are relying upon their United States allies to guard against any such misreading of the situation as might lead to such a loan.

The enactment of war prohibition here and now will be a strong assurance to our British comrades that we will not fail them, and that as we are sparing neither life nor treasure in our common fight to make the world safe for democracy, so we will sacrifice and work with them, to make democracy safe for the world, and bring about the defeat of an autocracy greater than Prussianism.

CHICAGO.

Have you a "Wet or Dry" campaign on hand where you live? As your most telling document, which may save the day for the "Drys," get the notable pamphlet giving Secretary Daniels' own intimate story of "Why I Issued the Wine Mess Order." It may be had from The Sunday School Times Company at 2 cents each, 20 cents a dozen, or \$1 per hundred copies (same rate for fifty or more), postpaid.

Release **RECEIVED**
April 1st, 1918
MAR 28 1918

RELIGIOUS PUBLICITY SERVICE
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
105 East 22d Street, New York City

CLIP SHEET

For the use of editors of the Religious Press. No credit necessary.

To the Editor: **Mr. Spear**
With the endorsement of the Secretary of Agriculture and at the request and with the co-operation of Dr. Knapp, of the Bureau of County Agents, the General War-Time Commission of the Churches is sending out a series of articles to the religious press, with a view to bringing to its rural constituency some of the spiritual messages of the war and some suggestions as to how, within the course of their regular church work, they can assist in the great task upon which this nation has embarked. These articles will be short and of such a nature that you can use them editorially. They are prepared by Mr. Edmund deS. Brunner, Secretary of the Country Church Commission of the Moravian Church, and temporarily affiliated with the General War-Time Commission for the purpose of preparing a war-time program for rural churches.

working through the American farmer, will feed the hungry children of the world. The farmer should face his task on the farm this spring with a new spirit, a new determination, a new conviction of the vital and the abiding value of every routine task.

lished permanent and satisfactory business relations with certain selected city customers.

The thought and ingenuity of each church's war committee can well be directed in these trying times to the working out of similar plans which can help both the government and the church organizations.

FEDERAL COUNCIL TAKES NO ACTION ON INTERNATIONAL CONFERENCE

The Federal Council of the Churches of Christ in America has received an invitation, signed by H. Ostenfeld, Bishop of Seeland, Denmark, Nathan Soderblom, Archbishop of Upsala, Sweden, and Jens Tandberg, Bishop of Christiania, Norway, to attend, through its chosen representatives, an international ecumenical conference, to be held probably either at Upsala or Christiania. The Pope and other prelates of the Roman Catholic Church have been invited, with twenty-five Protestant communions and certain special groups.

Representatives from both neutral and belligerent countries have received invitations, with the understanding that careful arrangements will be made so that representatives from the various belligerent countries will not meet, publicly or privately. Sectional meetings will be held between neutrals and representatives of one side, and the question of a general meeting will arise only after complete unanimity has been established with regard to the subjects comprised in the agenda and on the assumption that both parties wish for such a general meeting.

The subjects proposed for discussion are:

(a) The spiritual unity in Christ of His disciples, without loss of loyalty either to the talents and duties entrusted to nations or to the creeds they profess; facts and their expression.

(b) The shortcomings of the Church with regard to the realization of Christian brotherhood and of the spirit of Christ in all human relations. Penitence of the Church.

(c) Possibilities and duties of the Church in counteracting the evil passions of war and promoting that frame of mind which makes for righteousness and goodwill among nations.

(d) The Christian Doctrine on the sanctity of law and on the work of international legislation.

(e) Actual church problems viewed practically and universally, e. g., The Mission Field.

At a special meeting of the Administrative Committee of the Federal Council it was agreed that it was not advisable for the Federal Council to take definite action on the matter at this time.

WAR WORK NOTES

Twenty-nine "National Service" or "War-Time" Commissions have been formed by the various religious bodies of the country. Five of these represent interdenominational agencies such as the Sunday

School Council, the Christian Associations, and the Young People's Societies. The Protestant agencies at work represent a communicant membership of over eighteen millions. One of these, the National Lutheran Commission for Soldiers' and Sailors' Welfare, is carrying on the work in its single organization of practically all of the score of Lutheran bodies, a thing in itself never before accomplished. Several of the smaller bodies are working through individual officers, appointed to promote their war work, or through special "war information" bureaus.

A live missionary board in one of the large denominations is definitely planning to ask many of the army chaplains to enter missionary work at the close of the war. This is a strategic move, for the chaplains have been selected with great care and are high grade men. There is, also, much similarity between the chaplain's work and the mission work on most fields, and it is probable that a successful chaplain would fit well as a missionary. Another large advantage is that these men will be recognized as men who have left all and followed their Master into danger of disease and death, that they might help Him to save His world. This will give them an influence on the field that a civilian minister would need to gain in some other way. Then, too, these men will have been abroad and will be more willing to leave their homeland, relatives, and friends, especially as they gave up their pastorate when they entered the army. Such a wise move may be followed by other boards. This one is out for millions in money and could probably use five hundred candidates this year and next. The secretary who selects the missionaries says, however, that they would rather send two hundred and fifty now and let the fields wait than lose the opportunity to send two hundred and fifty more who have served as chaplains.

Many false reports have been circulated concerning the chaplaincy. Conditions have changed in such a way as to make false statements that some time ago may have carried truth. How often one hears that the chaplain really does not have a chance—but new conditions have come and General Pershing's emblem is representative of the present spirit in the Army. Some say the Army does not want evangelical religion—but let the Chaplain Committee discover that a candidate does not have it in liberal measure and see how quickly he will be rejected. The equipment that previously has not been supplied is now available, both for use en route on the ship and for use with the troops in France. The backing that regular Army chaplains have felt the need of is now given to all chaplains through their denominations, the Chaplain Committee and the Federal Council. Hitherto men entering the chaplain service have not received training, but now a school has been established that will adequately meet this need.

No. 2

MAKING MONEY IN COUNTRY CHURCHES FOR WAR PURPOSES

The present war emergency has developed many ways by which organizations within country churches can assist the government and at the same time assist themselves. It has been increasingly a practice for Sunday School classes to invest in Christmas Savings Funds such as are run under the auspices of many banks. This practice could readily be transferred to the purchase of War Savings Stamps each week or each month, according to the size and financial ability of the class. Where this is done the teacher could point out something of the significance of this war for childhood, and for the better world that will come for the children when they grow to be men and women, because of the sacrifices which all are making now.

For Sunday School classes of country churches it would be entirely possible to raise a pig or two. It would net the class a handsome profit, and, at the same time, increase the supply of fat, which is so vitally important in the winning of the war. It would be easy for the boys of the class to share the care of the animal, perhaps taking it to their own farms for several weeks at a time in rotation.

Another suggestion, for the Ladies' Aid, concerns itself with the production of food. How many Ladies' Aid Societies spend long hours in the spring and summer quilting for a return which seldom averages more than three cents an hour per member working? Most of these women keep their own gardens at home, in order that their husbands may do the heavier farm work. How much better than quilting would be the turning over of part of the church land to the Ladies' Aid for a war garden, where, with a smaller expenditure of time per member, a far larger financial return to the organization could be earned, and, in addition, there would be the great consciousness of having helped in the raising of food for the feeding of the hungry world. The produce from this garden could be canned, either by the girls' canning club, where such exists, or by the ladies themselves, and could then be shipped to the women's exchange of the nearest city and sold at a considerable profit. Some of the Ladies' Aid Societies have raised large sums in this way and have estab-

WHAT CHRIST'S RESURRECTION MEANS

By THE REV. CHARLES STEELZE

The resurrection of Christ is the fundamental doctrine of the Christian Church. It is also the most genuinely attested fact in Christian history. As a noted scholar once said: "There is more evidence to prove that Jesus arose from the dead than that Julius Caesar ever lived."

The observance of every Sabbath day is a world-wide acknowledgment of the resurrection of Christ. It was because Jesus arose on the first day of the week that the early Christians changed the observance of the "Sabbath" from the Jewish "Saturday" to the Christian "Sunday," or "Lord's Day"—so powerful was the impression of His resurrection upon the minds of these sturdy workmen and their hard-headed, but previously disbelieving, associates.

"Not until I put my finger into the prints of the nails in His hands, and not until I thrust my hand into the spear-thrust in His side, will I believe," said doubting Thomas, when they told him of the appearance, after death, of Christ. These men did not want to believe. They had given up all hope of the coming again of Christ. They thought that His mission had been a failure, and they had returned to their former occupations, because hope had left them.

But when the news of the resurrection reached them, and when, later, they saw Christ with their own eyes, they became the boldest of men—so bold, indeed, that probably every one of them suffered a martyr's death—these men who formerly doubted and denied their Christ.

Remembered, then, was the prophecy which He Himself had made, that three days after His death, He would come back to life. This made His resurrection all the more remarkable.

Just as concluding, and a very natural suggestion: If Christ's prophecy came true—and it did—He must have been divine. If divine, He must have told the truth concerning everything that He spoke about. Whatever He said concerning His relationship to men must therefore be of intensest interest. What did He say about sin and salvation, about present duties and future retribution, about our personal relationship to Him? I wonder if it wouldn't be worth while looking it up, in His own sermons, as they are given to us in the gospels.

No. 1

WINNING THE WAR ON THE FARM

For a number of years that Christian patriot, Dr. Bradford Knapp, of the Department of Agriculture, has been preaching through the South that the farmer should raise food for his own consumption and that only after that should his land be set out in cotton. He has called this the Safe Farming plan for the South. The war has proven with startling clearness the wisdom and the foresight of this program. The world to-day is a hungry world. Its food reserves are low. Should the conflict end to-morrow, it will be almost a decade before agriculture will return to the normal status which it occupied before the first guns violated the honor of Belgium. Within the last months our own country has felt, as never before, the shortage of food. The war has been brought home to every kitchen. Now is the time, as never before, for North and South, East and West to unite in food production.

In this work the farmer is the pivotal man. He is a co-worker with God in answering the people's prayer for daily bread. To him the land must be holy land, and his consecration to it must last through the long hours and the blistering heat of the summer. It is a battlefield in which the wounds that scar the earth shall bring food and healing to the nations.

In this crisis, with Armenia, Belgium, northern France, Poland, Syria, and Palestine starving, and with every other country in the world concerned with the problem of food, the American farmer will not fail. It is no longer a question merely of money. His farming must become a consecration, if necessary, a sacrifice, similar to the sacrifices of those who face the fire of the enemy. Not only this country, but the world, is calling for increased food production, and God himself,

THE BEST MEN FOR THE CHAPLAINCY

The *Official Bulletin* of April 18 prints a statement authorized by the War Department which gives the impression that the War Department is not receiving any more applications for the chaplaincy. An inquiry of Rev. Clyde P. Armitage, Secretary of the Federal Council's General Committee on Army and Navy Chaplains, elicited the following response:

"It is true," said Mr. Armitage, "that practically all the present vacancies are filled and that there is a waiting list, but it would be unfortunate if the idea is spread widely that men who are thoroughly qualified should thereby be deterred from making application. The War Department will have need of new chaplains when Congress adjusts the wording of the chaplains bill, and the War Department will need additional men as the army increases in size.

"The War Department and the Federal Council have large files filled with applications from men of average training and ordinary ability. Such men having applications now on file should be persuaded to withdraw them. There is, however, distinct need for men of positive character, religious devotion, advanced education, at-

tractive personality and tireless vigor—men whose work in the ministry has shown that they possess these qualities to a superlative degree. It is, of course, difficult for a man to determine how many of these qualities he embodies and the degree to which these qualities are developed in him. Such a man should consider the matter with the chaplain committee of his denomination or with other outstanding denominational leaders, before making application to the War Department. They should make their decisions a matter of careful and continued prayer. They should visit army camps and talk with chaplains, enlisted men and officers, Y. M. C. A. secretaries, and camp pastors concerning the nature of the work, and the type of man who is best adapted.

"If a man has not been of marked success in the pastorate, meeting with good results in religious organization and training of men, if he has not had experience in working with people of other denominations than his own, if he is not a ready speaker, if he is slow to mix socially, if his personal address is ordinary, he is not the man for a chaplaincy whether there be many openings or few."

HOW THE WAR PROMOTES CHRISTIAN UNITY

—BY REV. ROY B. GUILD
Executive Secretary, Commission on Inter-Church
Federation of the Federal Council

The determination of the churches in large cities to deal effectively and unitedly with community problems which have been made more serious by the war has resulted in the rapid advance in the church federation movement. Inactive federations have come to life, new federations have been formed, executive secretaries are being called for faster than they can be secured.

After a steady campaign of education, the churches of Norfolk, Virginia, have been mobilized. A financial campaign has just come to a close in which pledges for two years amounting to over four thousand dollars have been secured. The presence of fifty thousand soldiers, sailors, aviators and navy yard employes in that district required such a campaign.

Youngstown, Ohio, has organized a federation and will have an executive secretary, June 1st. Akron, Ohio, is completing the mobilization of the churches. The new St. Paul Federation conducted its financial campaign, April 22 to 29. Johnstown, Pa., revived its federation and has had a secretary for six months. Omaha, Nebraska, has completed plans for securing funds to carry on the work under executive leadership.

For several years there has been a federation of churches in Philadelphia. Not much has been done except by the Committee on Social Service. At the last annual meeting, the Rev. Carl E. Grammar, rector of St. Stephen's Protestant Episcopal Church, was elected president. For the next few months, assisted by the Rev. Wm. Berg, pastor of the Central Congregational Church, Dr. Grammar will supply the executive leader-

ship, as "his bit" in war service. At a recent luncheon \$2,000.00 was raised in a few minutes to finance the federation until October, by which time the most capable executive secretary who can be secured will be employed. There are now about thirty federations having salaried secretaries.

The most serious problem of the Commission on Inter-Church Federations of the Federal Council is the obtaining of these secretaries. It is expected that the Summer School on the Principles and Methods of Inter-Church Work which is to be held at Lake Geneva in June and July will help meet this need. Judging from the reports received from chaplains and ministers in Y. M. C. A. work, there will be many earnest, capable men who at the close of the war will give their lives to this program of practical and immediately possible Christian Unity.

CURZON PAYS TRIBUTE TO CHAPLAINS

The *Army and Navy Register* of April 12 quotes the following from the speech of Earl Curzon of Kedleston, delivered at the time of the British Parliament's vote of thanks to the forces:

"But there are one or two more other debts of honor which you would wish to pay this afternoon. May I say one word about the chaplains of every church and denomination, 2,200 of whom are serving with the armies in the field, giving consolations of religion to the living and performing the last rites of the church over the dead? How gallant and perilous their service has been may be shown by the fact that over 70 have been killed, many wounded, and many others have died from disease, two have won the Victoria Cross, 130 have been decorated, and many more have been mentioned in dispatches."

THE LIMITATIONS OF POVERTY

BY THE REV. CHARLES STEELZLE

The real curse of poverty is not so much the lack of money as it is the lack of opportunity. Broadly speaking, no man was ever made happy by wealth, and no man was ever made unhappy by poverty. It is the opportunities to broaden life that come with wealth which give a greater chance for happiness; and it is the limitations of poverty that cause misery.

The worst kind of poverty is that which calls for the sacrifice of the inner life. It is bad enough to have the body go hungry, but it is far worse to starve the soul. And this is the condition of great numbers of the poverty-stricken. There are really four classes of people in the world; the poor poor—those who have no money and practically nothing else; the rich poor—those who have no money but who have an appreciation of many of the other things in life; the poor rich—those who have money but do not enjoy the refinements of the world; and the rich rich—those who have money as well as appreciation of the better things of life. The last class are the happiest, but they constitute a very small percentage of the people. The great mass may be called the poor poor; and they are not always so by reason of their own fault. For the crushing blows of abject poverty have been such as to reduce them to the lowest levels of appreciation. For them, life has become simply a physical struggle and only the instinct of self-preservation impels them to continue the fight.

Ambition can live only when the worker has an opportunity for self-expression. It will not suffice to say that any man or woman who has the qualifications may still get to the top. We are not dealing with exceptional people; we are dealing with the masses, who, it must be confessed in all frankness, are very ordinary, but who, nevertheless, are human beings who have a right to live. Not all the poor have the power of initiative, but even though they had, physical disability due to poverty or sickness may prevent them from executing their wills. Large numbers of the poor cannot afford to rest during times of illness. They must keep on, for to stop means even greater poverty than they are enduring. It is this inability properly to care for themselves physically that results in an early death or at best an old age at a time when they should be enjoying the vigor of full manhood and womanhood.

It is true that some have risen from the ranks of poverty to positions of great power and influence, but in very rare cases did these come from the class who are cursed with the extreme poverty found in our cities. Most of them, it will be discovered, came from the farm where, even though they may not have had the advantages of good clothing and education, they nevertheless developed strong bodies which gave them the power to struggle against the most adverse circumstances. Those who have risen from poverty to high positions in life had this physical capital to bank upon, thus possessing an asset of which the tenement-bred children, for the most part, are deprived.

TAKING A HALF HOLIDAY

BY THE REV. EDMUND DE S. BRUNNER

The experience of Canada has developed a fine type of Christian neighborliness, between the city and the country, that could well be undertaken in our own land during the coming summer. In some cases towns, in others, town churches organized groups of men and older boys, preferably those doing office work and not in war industries, and who knew a little of farm practice, to go out into the country and encourage the farmer in planting and harvesting by substantial help.

The church can do much good by encouraging these community labor days when large numbers of local citizens can be enlisted to give certain time in periods of heavy pressure, for farm work. Farmers need to know in advance, however, that they can definitely count on such help and there would need to be some method of enrolling and enlisting it. The local details could be easily worked out by the war committees of various churches.

Such an experience would be beneficial, not only physically, but also in bringing together the men of city and farm in common tasks which would develop a mutual understanding of the problems and difficulties which all are facing in these times of stress. There would spring a richer democracy than we have yet known and a more thorough organization of our life, inter-dependent as it always has been and as it will increasingly be.

NO ONE WAS EVER TURNED FROM YOUR DOOR

BY THE REV. EDMUND DE S. BRUNNER

The storm-beaten and storm-blown world is knocking at the door of the American farmer for help. Country after country has been devastated by the iron heel of the War God. Ship after ship has found the bottom of the ocean, and cargo after cargo has been lost. Nation after nation has come face to face with the grim possibility of starvation. The possibility is facing even our own rich land. The world is knocking at the farmer's door and he will not turn the world away. Farming was never so hard, labor was never so scarce, feed was never so high, machinery never so hard to get, shipping conditions and markets never so uncertain. It is a hard request that the world has made, but it is a request that comes because of the world's need, and the American farmer does not turn the needy from his door.

Hard as it is, every other essential industry is also dislocated, turned aside from its usual course, short of workers and handicapped by needed repairs that there is no time to make, troubled by all the conditions which trouble the farmer. And because we are Americans and because we are Christians, we will pull our belts a little tighter and roll up our sleeves a little further and work just a little bit harder, and answer the world's cry of need.

WAR WORK NOTES

About fifty of the Protestant churches of northern France have been under bombardment since the beginning of the war. The following letter written from Nancy, early in March, 1918, is characteristic of the deep religious faith of the Protestant people of France and their devotion to liberty and justice.

MY DEAR FRIEND:

The bombardment of ——— has been terrific; it lasted from half past six P.M. till midnight, and has been of surpassing violence after all the previous bombings. No quarters of the town have been spared, with the fortunate exception of the quarter in which ——— is living. We had, so far as we are concerned, to account for a new disaster in our church.

You know that, thanks to the generous gifts from the General Committee and the Protestant Rehousing Committee, to which other gifts had been added by generous friends, we had been able approximately to secure the most urgent repairs of the roofing.

An aerial torpedo fell into the maine garden and the Assembly Hall, making an excavation 12 or 15 feet wide, and destroyed everything again. The shutters, the windows, outer and inner doors were torn down with an incredible violence and practically smashed; the cupboards are emptied of their contents and broken, the ceilings are pitifully hanging and the roof is again widely torn open. In the church, the remnants of the stained glass have been reduced to atoms, and nothing remains save shapeless wrecks and pieces of mortar, covering the soil, mixed with the tiles and all kinds of rubbish.

You can understand how I was upset by that new trial; it resulted in 17 dead and an unknown number or wounded. Among the victims is a member of our church, an engineer of the electric station, killed with his wife. There have been dramatic scenes it would be too long to tell here.

Our poor town is now in a dreary condition. The Germans warned us they would destroy it.

At any rate they will not be able to destroy France, which will remain as alive as ever after such a hard trial. "Fluctuat; nec mergitur."

Our faith is our support, with the assurance that after having ploughed us so deeply God will grant us better days.

The maintaining of the religious services of these people is an essential factor in the winning of the war. These churches are very appreciative of the help which is promised them from America. Andre Monod, Secretary of the United Protestant French Committee, writes:

"Present circumstances, with the increase of the number of destitute refugees and the probable destruction of much repairing and rehousing work, not to speak of new damages, make your help and your plans a wonderful occasion for the expression of our feelings on both sides."

The task of aiding the Protestant people of France and Belgium is in charge of the United Committee on Christian Service for Relief in France and Belgium, 105 East 22d Street, New York City. A pamphlet containing information of interest regarding their churches will be sent upon request.

MEMORIAL DAY MESSAGE ISSUED BY FEDERAL COUNCIL AND GENERAL WAR-TIME COMMISSION

The Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches have issued a message to the ministers of the churches of America, calling their attention to the double significance of the day named by the President as "a day of public humiliation, prayer and fasting," and offering suggestions for the observance of that day and of the Sunday preceding.

The message contains a reminder that upon this Memorial Day "we shall honor not only the heroes of the past but also those who at this hour are fighting even greater battles in our behalf—battles in which, with God's blessing, we shall win for men and nations the world around the unchallenged exercise of those rights of justice and liberty which our fathers won for us."

For the full attainment of the purpose of this day, unity of spirit and service on the part of the churches is of the first importance. Among the suggestions made in the message concerning the use of Memorial Day and the preceding Sunday, the most prominent are these:

"1. In every church a review of the moral and spiritual principles to which we stand committed by the war.

"2. In every church, on the part of the minister and people, a new act of self-dedication to God.

"3. From every church a declaration of its loyalty to the great moral aims of our nation in this struggle as they have been set forth by the President, and its determination to make all sacrifices needful to achieve these aims." Every church adopting such a declaration is requested to forward it to the Federal Council for transmission to the President.

If the churches will thus unitedly reaffirm their faith in the moral aims of the United States in the war and their full commitment to the attainment of these aims, the spirit of our national endeavor at this time will be deepened and new spiritual forces will be discovered and released.

The services on Memorial Day or the preceding Sunday might also appropriately include the reading of the names placed on the honor rolls of the churches and the reading of the President's proclamation concerning Memorial Day. Prayer will be offered for our sol-

diers and sailors, for all doctors and nurses, for all chaplains and religious workers, for those who are in positions of counsel or command; for the multitude who serve the nation by their industry; for the ministry of God's grace to all shattered homes and broken hearts whether in friendly or hostile lands; for our Allies; for the peoples against whom we contend that they may come to seek the true greatness of nations in righteousness and goodwill; for the unity of our nation; for a swift victory for justice; for the establishment of righteousness and peace among all the peoples of the earth.

In arranging for the opening of churches for private and common prayer, it is important that there should be full cooperation between all the churches and such other community forces as the civic authorities and chambers of commerce, in order to secure the participation of the entire community.

The proclamation of the President is a call to us not only to observe the single day of prayer which he has named, but to carry the spirit of prayer deep into the hearts of the people through the weeks and months which follow. "The Church that is to lead the nation into the spirit of penitence and prayer must itself be filled with that spirit. Driven by a deeper sense of need, by the heavy burden of the world's bitter sorrow, the Church must as never before find her way to the feet of her Master and Lord, there in humility and grief to confess the incompleteness of her own life, the inadequacy of her own response to His teaching and leadership. Only when under His searching gaze she has turned from inward strife, from pride, from devotion to lesser standards than His own, and renewed her obedience to His Holy Spirit can she rise to proclaim Him—not by her word only but by her life—the Lord of all. Only as each one of us who bears a share in her life and work puts away from himself and from whatever interests he represents all that is unworthy and, standing in the continual presence of God, lives every day in honesty, in zeal, and in wisdom—in faith, in hope, and in love—can the Church fulfil her ministry of moral leadership and spiritual reconciliation."

SOCIAL SERVICE IN CENTERS OF WAR- TIME INDUSTRIES

The Federal Council's Commission on the Church and Social Service has at present seven community organizers at work in centers of war-time industries, these men, with one exception, having been loaned to the Commission by their denominational war councils and boards of home missions. The following assignments of territory have been made:

Rev. C. E. Schaeffer, of the Board of Home Missions, Reformed Church in the United States, Allentown, Pa.; Easton, Pa.; Bethlehem, Pa.

Mr. H. D. Wehrly, of the Methodist Episcopal Board of Home Missions, Akron, Ohio; Dayton, Ohio; Lorain, Ohio; Portsmouth, Ohio.

Rev. James M. Mullan, of the Board of Home Missions, Reformed Church in the United States, Altoona, Pa.; Harrisburg, Pa.; Coatesville, Pa.; Winston-Salem, N. C.

Rev. George E. Raitt, of the Board of Home Missions of the United Presbyterian Church, the outer-Pittsburgh area; as far south as Charlestown, W. Va.; as far north as Oil City, Pa.; as far east as Johnstown, Pa.; the Ohio valley (Bellaire, Steubenville, etc.).

Rev. Earle B. Cross, of the War Commission of the Northern Baptist Convention, New England north of Boston; Greenfield, Mass.; Portsmouth, N. H.

Rev. Herbert Jump, pastor of the First Congregational Church, in Manchester, N. H.; Quincy, Mass.; Squantum, Mass.

Rev. T. Basil Young, directly representing the Commission on the Church and Social Service, has Bridgeport, New Brunswick, Newburgh, New London and Paterson.

In addition, the Federal Council of Churches of Pittsburgh has undertaken the Pittsburgh area, and a survey and organization of the negro section of Wheeling, W. Va. The Committee on Comity of the Federation of Churches of Philadelphia, represented by the city secretaries of home missions, have taken Philadelphia and the Delaware River and Bay area.

These representatives are community organizers. They first complete the information about the community, then undertake to bring the churches together to organize the churches' part in the assimilation of the new population. Their third effort will be to secure an organization and cooperation on the part of the churches in the community effort for the social welfare of these people.

CONTRIBUTIONS AGAIN

By THE REV. EDMUND DE S. BRUNNER

Every minister in these days dreads to pick up his mail. It is a rare day that does not bring its appeal for an offering from the congregation to help some thoroughly needy and worthy cause. The biggest drive of all is upon us—that for the Red Cross—and there must be no lack in the coun-

try church in meeting the appeal of this organization. Its story and its entreaty for help have a fitting place in the pulpit of every church. Its very emblem is the sign of the glory of Him who loved not His life unto the death but poured it out freely for the saving of the world. The Red Cross has become one of the arms of the church in action. It typifies service of the best kind. It is an expression of that neighborliness which moved the good Samaritan to tend him who had been stricken and beaten by robbers. The Red Cross does the things which the members of our country church would seek to do, with their fine spirit of rural courtesy, were they themselves in the midst of these scenes of destruction and death that exist behind the battle lines.

In the third Liberty Loan drive it was the rural states that first reached and exceeded their quotas. The farmer has done his bit in investing. Let the country church use its every effort to insure a still more splendid record on the part of the open country in the drive for giving to this great cause.

AMERICAN-CANADIAN COOPERATION

A plan of cooperation by which America and Canada might work together and by which social movements might be given continental scope was worked out at a recent conference held in Toronto, at which Rev. Worth M. Tippy, Secretary of the Federal Council's Commission on the Church and Social Service met with the secretaries for social service of the Canadian churches.

The plan of organization consists of a small American-Canadian Committee on Social Service, composed of three Canadian and five American representatives. An annual meeting with additional conferences on call, alternating between New York and Toronto or Ottawa, was provided for. The authority of the committee is to be informal and unofficial. To quote from the text of the understanding: "Common undertakings are to be handled by each country in its own way, with entire freedom of dissent, with wide latitude also for denominational initiative, method and dissent, and based also in the main upon denominational action."

A common program of effort was considered, consisting of a fairly standardized program of social service for local churches, for churches in industrial neighborhoods, and for community federations of churches; arrangements for backing national war projects by the churches; the organization of committees of women in churches on community welfare, especially of women in industries; social reconstruction during and at the close of the war; control of venereal diseases; cooperation on prohibition; development in cooperation between Protestant, Catholic and Hebrew churches in social welfare.

The proposed organization is to be taken back to constituent bodies for study and adoption.

ALSATIANS EXPRESS GRATITUDE TO PRESIDENT WILSON

An appeal has recently been issued by Charles Wurtz, French Counselor of State, of Alsatian descent, to all Alsations and Lorrainers living in France to join him in a testimony of gratitude to President Wilson for the stand he has taken regarding the return of Alsace-Lorraine. A message has been prepared for which signatures are requested. The pages to be signed are obtainable in the vestibules of all Protestant churches, all courthouses and at the headquarters of the League of Patriots and the Patriotic League of Frenchmen, or will be sent by mail upon request of M. Wurtz. Signatures of the inhabitants of reconquered Alsace will not be accepted, in order to avoid any possible intimation that the signatures were obtained by force and were not entirely voluntary. When the signatures have all been affixed the document will be suitably bound and will be forwarded to President Wilson.

The annexation of Alsace-Lorraine by Germany cost the Huguenot Church of France about one-fourth of its members. Through the ravages of war in the northern section of France many of the strongest churches have been destroyed, their pastors called to the front, either to act as chaplains or for actual military service, and their resources depleted. The Federal Council's United Committee on Christian Service for Relief in France and Belgium is coming to the aid of these churches and is making every effort to respond to the appeal of the French churches for the sum of \$2,000,000 from the churches of America.

FRENCH CHURCHES DECLINE TO ATTEND INTERNATIONAL CONFERENCE

In response to the invitation recently issued by the Archbishop of Upsala, Sweden, and the Bishops of Christiania, Norway, and Seeland, Denmark, to an international ecumenical conference, the French Protestant Federation has sent an inspiring message stating its reasons for declining at this time to participate in such a conference.

"At the very hour," says the message, "when we are protected by our heroic fighters, we can not harbor the thought of going, in the shelter of their bodies, to engage in discussion, even indirect and carried on through intermediaries so well intentioned and affectionately diplomatic, with other men whose soldiers fight against our sons and brothers and who still occupy portions of the sacred soil of our country. That act, to many of our fellow-citizens and to us ourselves, would deserve a name which we do not wish to write in a letter addressed by Christians to other Christians."

In answer to the question as to how spiritual communion is to be reestablished among Christians the French churchmen reply that they have also pondered the problem and have arrived at certain convictions. Spiritual communion,

they feel, must be reestablished on the basis of a declaration of the guilt of those upon whom rests the responsibility for the wrongs and injustices of this war. A "shameful silence" on this point will not restore the spiritual communion which has been broken. Christianity will not become once more sane and strong except through a loyal searching after the truth and a proclamation of the truth. It is not enough, they protest, that peace shall some day be declared and men return to their own affairs. They demand "in the very name of the honor of God, in the name of the honor of Christ, that full light shall be shed upon the causes of the war and upon the manner in which it was declared and engaged in."

Christians of neutral nations, states the message, can play a prominent part in the reestablishment of this spiritual communion. But, while the enemy is still at their doors, the French Protestant churches will not engage in discussion with any representatives of that nation.

RELIGIOUS UNITY WILL HELP MAKE COUNTRY FIT FOR RETURNING SOLDIERS

That the war is doing more to bring about religious unity than generations of peace might have done, was the opinion expressed by the Rev. Roy B. Guild, executive secretary of the Commission on Inter-church Federations of the Federal Council of the Churches of Christ in America, at the meeting of the National Conference of Social Workers, in Kansas City, Mo., on Sunday, May 19. At this Sunday meeting a Jewish rabbi, a Catholic priest and a Protestant clergyman discussed "The Church Community and the Present Crisis." Dr. Guild declared that every welfare hut in every soldier camp stands for religious unity.

"But will we who have stayed at home be able to make of our communities fit habitations for the soldiers who have met the supreme test in the task of eliminating from the world's politics that for which the kaiser and the Potsdam gang stand?" he asked.

"While we are so bitter and so eloquent in our denunciation of kaiserism in Berlin, let us remember that about every city has its man or its men who are tarred with the same stick, who are of the same stripe, about whom are the political gangsters who menace the city's life. We are nothing short of hypocrites if we cheer our soldiers as they march forth to eliminate the Potsdam gang, and have not the courage or the convictions to purge from our cities every influence which menaces the physical, moral and spiritual welfare of our boys and our girls. The city that complacently endures these conditions in these days and does not have its Ypres, its Sommes and its Verduns, however the battle may turn, is not worthy of the men who have gone to France, not noble enough to welcome such as may return. In that day the judgment upon the religious forces will be final. We must get together. We can get together and I am here to tell you we are getting together."

STRENGTHEN AMERICA CAMPAIGN SILENCES LIQUOR MEN

Practically every city in New York State which recently went "dry," used the advertising material got out by the "Strengthen America Campaign." Already about one thousand cities in various parts of the country are regularly printing the advertising copy freely furnished by this movement of the Federal Council of the Churches of Christ in America.

Prohibition workers are constantly being challenged by the liquor men in public debates and in private discussion to answer such questions as the following:

What will become of the workmen when the saloons are closed?

What about the 100,000 bartenders?

What will happen to the farmers?

Workmen will throw up their jobs when the town goes "dry."

The amount of material wasted by the liquor business is greatly exaggerated by prohibition workers.

How much do we actually spend for liquor?

Should not the liquor dealers be compensated for the loss of their business?

Is not excessive eating as bad as excessive drinking?

What becomes of men's personal liberty when they may no longer drink liquor?

The Strengthen America Campaign is meeting and successfully answering all the fallacies of the liquor men through a series of sixty advertisements, through articles to the labor papers of this country which are read by millions of workmen and their families, through a set of high-grade posters, the drawings and plates for which cost one thousand dollars, through thirty telling leaflets especially for workmen, through full page advertisements in the great national weeklies, through big mass meetings followed by open forum discussions when questions are invited from the audience, through the publication of "The Worker," a monthly newspaper especially for workmen, through special publicity campaigns at strategic points—as for example, at the National Capital when the question of War Prohibition was being discussed by the Senate and the House, through highly organized campaigns in industrial centers and by strengthening the prohibition forces of America by furnishing to them without expense absolutely reliable data got together by means of the most comprehensive study of the economic aspects of the liquor problem that has ever been made in this or any other country.

All the details of the local campaign such as the selection of papers, the making of contracts, the raising of money to be expended in the community, are in the hands of local committees. Every dollar contributed by the people in a particular town or city is spent in their home town.

The Strengthen America Campaign offers special service to local committees outlining methods of publicity, the use of literature, and the conduct of mass meetings.

A specially prepared motion picture film is now being worked

out by one of the national motion picture producers and it will be ready for the motion picture houses of the country in a few weeks.

A set of stereopticon slides is also being prepared for use by local committees. The Strengthen America Campaign is ready to serve any local committee which desires to engage in an aggressive campaign. All communications regarding this work should be addressed to Charles Stezle, Manager, 105 East 22nd Street, New York.

ANOTHER NEW NEIGHBOR

The war has brought many improvements, and not the least of these is the rapid extension of the plan of home demonstration agents.

You probably know your county agricultural agent and the county leader of the boys' and girls' clubs, but have you met your county home demonstration agent who wears the newest badge of service of this trio of government workers? She comes from the Department of Agriculture to be a friend and neighbor to the women of your congregation and to all other home makers in your county.

The home demonstration agents are dedicating their entire time and energy to helping the women of the counties in their war conservation problems. Just as the county agricultural agent brings to the farmer the best and latest information on crop production, livestock improvement, and other matters relating to the farm, the home demonstration agent brings to the farmers' wives the help they need in using and conserving foods which grow more precious each day of the war. Working with county organizations or with groups of women, the home demonstration agent acts as a medium through which specialists of the State College extend their instruction to all women. She is in a position to advise and guide women in the individual problems of their homes and in their community interests. In these critical times she is helping the mothers to save at home so that plenty of food may be sent to their boys in France. She is helping them with the new war recipes, with their gardening, dairying, bee keeping, poultry raising, and marketing. She is teaching them the latest methods in canning. She is taking counsel with them regarding the welfare of the little children and the health of the entire family. She assists them in their homely problems of the renovation and remodeling of clothing, fuel saving and the choice and care of household equipment. In short, she is carrying to them the Government's latest information that makes for conservation of the resources of the home so that women may shoulder intelligently the great responsibility the war has placed upon them.

Do the women in your county have this service? If they do not, will you not tell them about the home demonstration agents and write to your State College of Agriculture to see whether one cannot be placed in your county? The Federal Government will pay her salary if the county will assume at least a part of the expenses incidental to her work.

WAR WORK NOTES

The Collegiate Dutch Reformed Church of New York City has a Patriotic League which is doing splendid work. Already they have sent four ambulances and one kitchen trailer to France.

In connection with the food conservation campaign, the Madison Avenue M. E. Church in New York City held a special meeting for cooks and servant girls, for the purpose of instructing them regarding food economics.

In Macon, Ga., near Camp Wheeler, the Methodist women maintain settlement houses in the three big cotton factories, where all lines of work for protection and uplift are carried on.

Middletown, Conn., has a Women's Council of Defense whose executive committee are members of the local War Bureau. Twenty-six church organizations are represented in the Council, which has charge of all organized women's war work except Red Cross.

In Manhattan, Kansas, near Camp Funston, six churches are cooperating in the work of entertaining the soldiers on Sunday afternoons and evenings. There is usually a program in the afternoon, supper and evening church service. As many as five hundred men at a time have been thus entertained.

The Woodward Avenue Presbyterian Church, of Detroit, does not confine its Red Cross work to the women members but on Friday evenings opens its doors to the men of the church who gather to make surgical dressings. A total of more than 20,000 surgical dressings and knitted garments have gone out from this church. The War Chest for the year is \$2,500, the entire sum having been raised on a single Sunday.

The Y. M. C. A. in Dayton, Ohio, near which lies the Wright Aviation Field, reports that "every church in Dayton and the surrounding country has responded to the call." Practically all the work done by the Red Cross Chapter is accomplished by church units working one or two days each week. The supply of materials intended for one year's (production) was used up in six months. In addition the women raised \$10,000 for the Red Cross.

PRESIDENT SIGNS CHAPLAINS BILL

President Wilson signed on May 25th the bill to increase the number of chaplains in the army. The General Committee on Army and Navy Chaplains has already presented to the War Department the names of enough men to meet a large part of the quota required by the bill, but reports that the names of unusually well qualified candidates are desired in anticipation of the increasing size of the army.

RELIGIOUS FORCES AT WORK IN THE CAMPS

What the church is doing religiously for soldiers and sailors is revealed in a comprehensive study by the Rev. S. M. Cavert under the direction of the General War-Time Commission of the Churches.

This survey included the work done in the 30 large National Army and National Guard Camps, 165 Regular Army camps, posts and aviation fields, and 46 naval stations—a total of 241 military or naval posts.

At the beginning of the war there were only 41 chaplains in the naval service—today there are 150. When the war began there were 67 chaplains in the service of the Regular Army and 144 in the federalized National Guards; today there are approximately 750 regular chaplains.

In the United States of America the National War Work Council of the Y. M. C. A. is maintaining work at 275 different stations in military or naval camps of the country; manning these posts are over 3,000 secretaries, 450 of whom are designated for exclusive religious work. In its work overseas the Y. M. C. A. has over 3,600 secretaries, most of whom are in France, but considerable numbers are in Italy, Russia and Mesopotamia.

The Y. W. C. A. has 77 hostess houses either under operation or now under construction in the training camps of this country. These make their distinctive contribution by offering to the mothers, sisters and sweethearts of the soldiers a place for meeting the men in a social way. The Y. W. C. A. also maintains club work for young women in training camp communities in 83 different centers for the sake of organizing them for more effective service. For carrying on the hostess houses and club work there are in the United States 435 secretaries of the Y. W. C. A. In France the association has 50 secretaries at work in 16 different sections; in Russia, 6 workers in 4 different centers.

The Knights of Columbus have organized their work in about 80 of the largest camps of the country and in this connection have about 250 secretaries.

The work of the camp pastors is an important factor in the service of the Christian forces of the country and one which has not received as much recognition as in many cases it deserves. The camp

pastors are ministers appointed by various denominational commissions to constitute a connecting link between the men in training camps and the churches in the adjacent communities. Their work is not intended in any way to duplicate or rival any work of the Y. M. C. A. or the chaplains, but to be supplementary to both.

In some cases the camp pastors have been definitely assigned to units that were without regular chaplains, in which case they have been known as "voluntary chaplains."

There are at the present time about 400 of these camp pastors, appointed in the main by 10 of the largest Protestant denominations and perhaps 100 others appointed for at least part of their time by smaller religious bodies. Some of the most prominent ministers in the churches are serving in the capacity of camp pastors.

In the training camps of this country the Salvation Army has created 11 special buildings in the vicinity of training camps for the purpose of extending their work to reach the enlisted men as far as possible. In addition to these 11 buildings the Salvation Army in this country maintains 4 special dormitories for soldiers and sailors and a large number of rest rooms. It has also been recognized by the Government as an agent for carrying on special work for the American Expeditionary Force.

No description of the work of the churches can hope to be adequate that does not recognize the large part that the local churches, particularly in the vicinity of training camp communities, have rendered. In hundreds of churches the whole program has been reorganized to center around the new opportunity created by the presence of soldiers and sailors. In some cases special buildings have been erected near the camp to deal with the situation, or local churches have been reinforced by the denominations as a whole. There is hardly an important military or naval center in the United States in which several of the churches have not opened social rooms, providing special attractions for soldiers, in addition to their large efforts to welcome the soldiers to the regular religious services of the church.

Coöperation between denominations has resulted in the erection of inter-denominational buildings in some of the large cantonments. The church headquarters within Camp Upton is the result of the coöperation of 7 Protestant bodies. Near Camp Dix there is also an inter-denominational church carried on by 4 denominations. Other important camp communities in which there is a similar work are Camp Devens, at Ayer, Mass.; the League Island Navy Yard, at Philadelphia; Camp Kearny, at Linda Vista, Cal.; and Camp Cody, at Denning, N. Mex.

WITH OUR ARMY AND NAVY CHAPLAINS

Major Charles H. Brent, Senior Headquarters Chaplain of the American Expeditionary Force in France, has recently written to Dr. Robert E. Speer, Chairman of the General War-Time Commission of the Churches, as follows: "I am deeply indebted to the War-Time Commission for their encouragement. We are trying to shape our office with a view to meeting the situation in the most whole-hearted way, and do everything with reference to the Kingdom of God. We have met with nothing but support from all sides. The new Chaplains who are coming in impress us as being men of the right type."

The value of the army chaplain's ministry in hours of actual crisis is shown in the experience of Major James M. Black, of Edinburgh, brother of Rev. Hugh Black and a chaplain with the British forces. Writing to a friend in America, he said:

"Two Sundays ago—the dark Sunday of the German push—I was at General Headquarters taking the services. Sir Douglas Haig was there, anxious, no doubt, but very quiet. He came up and thanked me afterwards for the comfort I had given him, and he remarked, 'Remember, the battle is not ours but God's.' He is a sincerely religious man whose faith is a big thing to him. I was glad to have been there at such a time."

Chaplain Bart L. Stephens, on the U. S. S. Illinois, has made a record in selling Liberty Bonds. His sales on the ship total over \$80,000. The Captain of the ship appointed him in charge of the sales of the bonds of the Third Liberty Loan, and with his usual vigor, he sold more than the Captain and any of the other officers thought would be possible.

During the second Liberty Loan, bonds to the amount of \$3,800 were sold, and the officer who had that sale in charge offered to bet the Chaplain that the \$3,800 mark would not be reached in the sales of the Third Liberty Loan. We have not heard of any ship selling more than the \$80,000 worth of bonds sold on the Illinois. It is possible that this ship holds the record for the Navy.

An officer of one of the Canadian home missionary organizations who consulted the General War-Time Commission of the Churches recently concerning plans for re-assimilating the men who come back from the front, stated that they had found the maintenance of the connection between the local church and its boys at the front of very great value. In one way or another the churches should reach their men abroad at least once every month. Even though the correspondence may seem at first artificial to him, after he has been at the front some months it comes to "mean a lot." It strengthens and steadies him abroad and makes it easier to win him back to normal and wholesome life in the community upon his return.

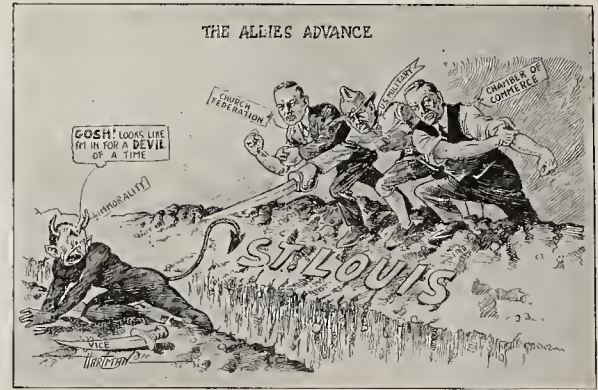
SHOULDER TO SHOULDER

By REV. ROY B. GUILD

A recent cartoon in the *St. Louis Times* in connection with the campaign to clean up the city pictures three typical Americans assailing vice depicted as the devil. These men were named "Chamber of Commerce," "U. S. Military" and "Church Federation." This represents the place the churches have taken as a united force in the civic

title suggests the character, "The Summer School on the Principles and Methods of Inter-Church Work." It will be held June 26th to July 7th at Williams Bay, Wis., on the shores of Lake Geneva.

Besides a splendid faculty more than a dozen of the most capable executive secretaries will be in attendance. These men are showing



life of St. Louis, and is a striking presentation of the way in which the churches of a city can coöperate with other community forces, when they are mobilized in a federation.

More than twenty-five cities are employing trained executives to coördinate the religious forces for social, civil and religious service. There is an increasing demand for the men who are qualified to do this work. To meet this demand a unique school will be in session this summer for the first time in the history of the church. The

how to meet the demand for some form of practical Christian unity.

Men who wish to take up this work, joining this new religious order, have enrolled for the course. Others who wish to help develop in their own cities a strong type of inter-church work will be present. The federation movement is now established on the basis of experience. Some most interesting literature has appeared recently which can be secured by writing to the Commission on Inter-Church Federations, 105 East 22nd Street, New York City.

THE INCREASING DEMAND FOR CHAPLAINS

Figures recently received from the War Department indicate that Protestant churches will be called upon to supply 160 candidates for chaplaincies each month for some time. This number is needed simply to supply chaplains for the units organized from the men drafted each month. A large number of candidates must also be found to fill the vacancies created by the new law in units already organized. The War Department is meeting the problem of the training of these candidates by greatly enlarging the Training School for Chaplains and Approved Chaplain Candidates at Camp Zachary Taylor. Sixty ad-

ditional candidates reported there on June 15th, thus forming two student groups in session at the same time with the same faculty. At the following session which will open early in July, the school will be enlarged to accommodate two hundred and fifty men.

In addition to the sixty candidates who reported on June 15th, there are at the school fourteen newly commissioned chaplains and eighty-one candidates. Thirty are Methodists, twenty-six Roman Catholics, fifteen Baptists, fifteen Presbyterians, five Lutherans, two Congregationalists, one Moravian, and one United Brethren. There are now twenty-six negro chaplains in the army, of which four are in the Regular Army, three in the National Guard, and nineteen in the National Army.

A cut of the above cartoon will be sent you upon request

JUN 4 1918

SECRETARIES

Memorial Day

May 30th, 1918

To the Ministers of the Churches of America

Dear Brethren:

WITH a new and profound sense of the meaning and reality of the sacrifice of those who in former wars gave their lives for our beloved country, we draw near to the day sacred to their memory. They fought to secure the freedom of America and establish her a united nation of free men. They fought that weaker nations might also be free. In the midst of a new conflict we prepare to honor their fearless devotion to justice and liberty.

Upon this occasion we shall honor not only the heroes of the past but also those who at this hour are fighting even greater battles in our behalf—battles in which, with God's blessing, we shall win for men and nations the world around the unchallenged exercise of those rights of justice and liberty which our fathers won for us.

In accordance with a request of Congress the President of the United States has set apart as a day of penitence and prayer for the nation this Memorial Day, the thirtieth of May.

It is fitting, therefore, that a new seriousness mark our observance of this day of commemoration. It is a day which we ought to celebrate unitedly in the spirit of earnest consecration, upon which we ought to wait before God in humiliation and prayer, repenting of our past failures as individuals and as a nation and seeking from Him a renewed vision of His will for us and for the world. Then in new fellowship with Him and with new confidence in His guidance and power we shall press on unswervingly in the cause to which He has called us.

For the full attainment of the purpose of this day unity of spirit and service on the part of the churches is of the first importance. We therefore lay before you certain suggestions concerning the use of Memorial Day and the preceding Sunday.

We recommend that on Memorial Day, May 30th, special arrangements be made for the opening of churches for private and common prayer and that, at

an hour fixed to insure the attendance of as many of the community as possible, special services of prayer and meditation be held. Full cooperation between all the churches of the community together with such other community forces as the civic authorities and chambers of commerce is of great importance. Adequate notice should be given in the daily press and every effort made to secure the participation of the entire community. The patriotic celebrations usually held afford an opportunity for further expression of the spirit of the President's summons of which leaders of the community are urged to make use.

Either upon Memorial Day or in preparation for it upon the preceding Sunday there might appropriately be included in the services in the churches the reading of the names placed on the honor rolls of the churches in this and perhaps in other wars and the reading of the President's proclamation concerning Memorial Day. Prayer will be offered for our soldiers and sailors, for all doctors and nurses, for all chaplains and religious workers, for those who are in positions of counsel or command, for the multitude who serve the nation by their industry; for the ministry of God's grace to all shattered homes and broken hearts whether in friendly or in hostile lands; for the allied nations; for the peoples against whom we contend that they may come to seek the true greatness of nations in righteousness and good-will; for the unity of our nation, for a swift victory for justice, for the establishment of righteousness and peace among all the peoples of the earth.

We believe that if, in addition, the churches will unitedly reaffirm their faith in the moral aims of the United States in the war and their full commitment to the attainment of these aims, the spirit of our national endeavor at this time will be deepened and new spiritual forces will be discovered and released. Such united action on the part of the churches may well be expressed in measures like these:

- I. In every church a review of the moral and spiritual principles to which we stand committed by the war.
- II. In every church, on the part of the minister and people, a new act of self-dedication to God.
- III. From every church a declaration of its loyalty to the great moral aims of our nation in this struggle as they have been set forth by the President, and of its determination to make all sacrifices needful to achieve these aims.*

The proclamation of the President is a call to us not only to observe the single day of prayer which he has named but to carry the spirit of prayer deep into the hearts of the people through the weeks and months which follow. To that end we urge ministers to seek occasion, immediately following Memorial Day, to increase among their people the practice of private and, particularly, family prayer, to form

*It is suggested that every church making such declaration should forward it to the Federal Council of the Churches of Christ in America, 135 East 22d St., New York, for transmission to the President.

leagues of prayer and intercession and in other ways to lead the people of the nation to a whole-hearted dependence upon God and to an unwavering loyalty to the Gospel of Jesus Christ our Lord.*

The Church has not failed to rise to "the challenge of the present crisis." New opportunities for service have been discovered and seized, new spiritual victories won. But the Church that is to lead the nation into the spirit of penitence and prayer must itself be filled with that spirit. Driven by a deeper sense of need, by the heavy burden of the world's bitter sorrow, the Church must as never before find her way to the feet of her Master and Lord, there in humility and grief to confess the incompleteness of her own life, the inadequacy of her own response to His teaching and leadership. Only when under His searching gaze she has turned from inward strife, from pride, from devotion to lesser standards than His own, and renewed her obedience to His Holy Spirit can she rise to proclaim Him—not by her word only but by her *life*—the Lord of all. Only as each one of us who bears a share in her life and work puts away from himself and from whatever interests he represents all that is unworthy and, standing in the continual presence of God, lives every day in honesty, in zeal, and in wisdom—in faith, in hope, and in love—can the Church fulfil her ministry of moral leadership and spiritual reconciliation.

May the Father of all men, through the mercy of Jesus Christ His Son, the Saviour of the world, grant us grace and power for this high calling by a new outpouring of His Spirit upon us all.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

FRANK MASON NORTH, *President*

CHARLES S. MACFARLAND, *General Secretary*

GENERAL WAR-TIME COMMISSION OF THE CHURCHES

ROBERT E. SPEER, *Chairman*

WILLIAM ADAMS BROWN, *Secretary*

May 13, 1918.

*You are requested to convey this message to your associates
who may not have received it.*

*As a practical aid in such work a cycle of prayer entitled "New Ventures of Faith. Suggestions for Greater Achievements Through Prayer" (72 pp.) is available. A single copy will be sent to any clergyman upon request addressed to the General War-Time Commission of the Churches, 105 East 22nd Street, New York, N. Y.

"The right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free people as shall bring peace and safety to all nations and make the world itself at last free.

"To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured.

"God helping her she can do no other."

--*The President of the United States*
April 2, 1917.

"A supreme moment of history has come. The eyes of the people have been opened and they see. The hand of God is laid upon the nations. He will show them favor, I devoutly believe, only if they rise to the clear heights of His own justice and mercy."

--*The President of the United States*
December 4, 1917.

Albert G. Lawson

FILING DEPT

JUL 19 1918

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Congregational Churches
Disciples of Christ
Friends
German Evangelical Synod

Evangelical Association
Lutheran Church, General Synod
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Methodist Protestant Church

Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America
Reformed Church in the U. S.

Reformed Episcopal Church
Reformed Presbyterian Churches
General Synod
Seventh Day Baptist Church
United Brethren Church
United Evangelical Church
United Presbyterian Church
Welsh Presbyterian Church

NATIONAL OFFICE, 512 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Telephone Gramercy 1848

REV. FRANK MASON NORTH, *President*
REV. E. B. SANFORD, *Honorary Secretary*
REV. RIVINGTON D. LORD, *Recording Secretary*
ALFRED R. KIMBALL, *Treasurer*

REV. CHARLES S. MACFARLAND
General Secretary

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REV. CHARLES STELZLE
Field Secretary for Special Service
REV. WORTH M. TIFFY, *Associate Secretary*
EDDISON MOSIMAN
Assistant to the General Secretary

July 19, 1918

WASHINGTON OFFICE:
1112 Woodward Building
Washington, D. C.

To our Co-workers on the Administrative Committee:-

REV. CLYDE F. ARMITAGE, *Assistant Secretary*

We have great pleasure in forwarding to

CO-OPERATING BODY:
Home Mission Council
REV. CHARLES L. THOMPSON, *Chairman*
REV. ALFRED W. ANTHONY, *Secretary*

you copies of the cablegrams sent us by our General

PERMANENT COMMISSIONS:
Inter-Church Federations
(State and Local)

Secretary, Dr. Macfarland, in which we are quite sure

FRED B. SMITH, *Chairman*
REV. ROY B. GUILD, *Executive Secretary*
Evangelical

you will be greatly interested. He seems to have been

REV. CHARLES L. GOODELL, *Chairman*
Church and Social Service

both favored of God and honored among men in a way

PRES. HENRY C. KING, *Chairman*
REV. WORTH M. TIFFY, *Executive Secretary*
Church and Country Life

that cheers all our hearts.

GIFFORD PINCHOT, *Chairman*
REV. CHARLES O. GILL, *Secretary*
104 No. 3d Street, Columbus, Ohio

Faithfully yours,

Temperance
CARL E. MILLIKEN, *Chairman*

Albert G. Lawson

Christian Education
REV. BENJAMIN S. WINCHESTER, *Chairman*
REV. HENRY H. MEYER, *Secretary*

Chairman
Administrative Committee

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REV. WILLIAM I. CHAMBERLAIN, *Chairman*

enc.

Home Missions
REV. JOHN M. MOORS, *Chairman*

Family Life and Religious
Rest Day
REV. FINIS S. IDELMAN, *Chairman*

GENERAL WAR-TIME COMMISSION
OF THE CHURCHES

ROBERT E. SPEER, *Chairman*
REV. WILLIAM ADAMS BROWN, *Secretary*
REV. GAYLORD S. WHITE, *Associate Secretary*
HAROLD H. TRYON, *Assistant Secretary*
REV. SAMUEL M. CAVERT, *Assistant Secretary*
ERIG M. NORTH, *Assistant Secretary*

JUNE 22 1918
5 BORDEAUX-18
689

FEDCIL NY

RECEIVED AT BORDEAUX BY VICTOR MONOD AND LARGE DELEGATION PARIS SATURDAY REPORT

ALL CABLED WIFE

MACFARLAND

.....

JUNE 25 1918
2 PARIS 75

FEDCIL NY

RECEIVED AT THE STATION BY REPRESENTATIVE OF GOVERNMENT AND CITIZENS ENTERTAINED HOTEL CRILLON AS GUEST OF THE REPUBLIC PRIVATE CAR AT MY DISPOSAL RECEIVED NEXT WEEK BY AMERICAN AMBASSADOR PRESIDENT POINCARE M-RSHALL JOFFRE TARDIEU MEMBERS OF HOUSE OF DEPUTIES AND VARIOUS GOVERNMENT MINISTERS WEEK AFTER GO TO VERDUN AND OTHER PLACES ALONG FRANCO AMERICAN FRONT MANY MEETINGS ARRANGED WITH CHURCH FORCES EXPECT TO SEE BRENT ON HIS RETURN IN A WEEK

MACFARLAND
MONOD

.....

JUNE 26 1918
18 PARIS 50

FEDCIL NY

MESSAGES TO FRENCH ARMY AND BOY SCOUTS PRESENTED TO CLEMENCEAU TODAY MESSAGE TO FRENCH PEOPLE TO PRESIDENT POINCARE THURSDAY MESSAGES TO PERSHING AND GENERAL FOCH PROBABLY NEXT WEEK WILL ARRANGE WITH ASSOCIATED PRESS SECURE FULLEST PUBLICITY POSSIBLE LUNCHEON BY AMBASSADOR FRIDAY MEET JOFFRE SATURDAY INTRODUCED BY TARDIEU

MACFARLAND

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PARIS JUNE 27 1918
8781 OM

COMMISSAIRE FRANCAIS NEW YORK
DE LA PART DR MACFARLAND POUR FEDCIL NEW YORK

MESSAGE: FRENCH PEOPLE PRESIDENT POINCARE TODAY LONG ADDRESS CHURCH ORATOIRE SUNDAY ARRANGE ASSOCIATED PRESS LARGE AND ENTHUSIASTIC MEETINGS FRENCH PEOPLE ENTHUSIASTIC OVER NUMBER AND FIGHTING QUALITY OF OUR TROOPS EXPECT TO VISIT PERSHING AND FOCH IN ABOUT A WEEK

PICRON

.....

PARIS JUNE 30 1918
8867 OM

COMMISSAIRE FRANCAIS NEW YORK
DE LA PART COMMISSAIRE GENERAL VEUILLEZ TRANSMETTRE DE LA PART MACFARLAND A FEDERAL
COUNCIL FEDCIL LE TELEGRAMME SUIVANT:

MAKE PUBLIC MONEY DELIVERED AT SESSION OF COMMITTEE SUNDAY CHURCH ORATOIRE DIVINITY
FACULTY OF PARIS CONFERRED DEGREE DOCTOR DIVINITY FIRST TIME EVER CONFERRED AS
HONORARY DEGREE CLEMENCEAU EXPRESSED GREAT SATISFACTION WITH AMERICAN PROGRESS AND
GREETED ME AS THE FIRST OF THE SECOND MILLION MEN PRESIDENT POINCAIRE GAVE QUITE AN
INTERVIEW AND EXPRESSED DEEP APPRECIATION OF MESSAGE TO FRENCH PEOPLE SAYING HE WOULD
GIVE IT WIDE CIRCULATION FRENCH PAPERS HAVE WRITTEN THE MESSAGE IN FULL WITH A GREAT
DEAL OF APPRECIATIVE EDITORIAL COMMENT MAURICE BARRES MEMBER OF THE ACADEMY IN
ECHO DE PARIS SAYS FRANCE HAS NEVER IN THE COURSE OF CENTURIES RECEIVED MORE BEAUTIFUL
MESSAGES THAN THESE AMERICAN AMBASSADOR GAVE LUNCHEON ATTENDED BY PROTESTANT LEADERS
MESSAGES ARE MAKING GREAT IMPRESSION IN ALL QUARTERS

MACFARLAND
PICHON

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PARIS JULY 1 1918
8905 OM

COMMISSAIRE FRANCAIS NEW YORK
DE LA PART DE M TARDIEU
DE LA PART REVEREND MACFARLAND POUR FEDCIL NEW YORK:

ORATOIRE MEETING SAID TO BE GREATEST OF ITS KIND CROWDS SURROUNDED BUILDING WITH
CHEERS OF VIVE L'AMERIQUE HUNDREDS UNABLE TO GET IN PRESIDENT POINCAIRE SENT
OFFICIAL REPRESENTATIVE DEGREE CONFERRED BY DIVINITY FACULTY OF PARIS THE FIRST
TIME GIVEN AS HONORARY DEGREE ADDRESS RECEIVED SPLENDID RESPONSE APPLAUSE AND CHEERS
MORNING AMERICAN CHURCH ADDRESSES BY AMBASSADOR SHARP VICTOR MONOD WILFRED MONOD AND
MYSELF LARGE AUDIENCE LUNCH WITH AMBASSADOR NEWSPAPERS CONTINUE TO GIVE LARGE
NEWS AND EDITORIAL SPACE SATURDAY NIGHT ADDRESSED FRANCO AMERICAN DINNER AT CERCLE
ARTISTIQUE ET LITERAIRE GOOD CONFERENCE WITH JOFFRE LEAVE FRIDAY FOR FRANCO AMERICAN
FRONT CHAUMONT VERDUN AND ALSACE MESSAGES PRINTED IN FULL IN OFFICIAL JOURNAL OF THE
REPUBLIC BY ORDER OF PRESIDENT POINCAIRE

MACFARLAND ANDRE MONOD
PICHON

. . . .

PARIS JULY 4 1918
9009 OM

COMMISSAIRE FRANCAIS NEW YORK DE LA PART MONOD
VEUILLEZ TRANSMETTRE A FEDERATION CHRETIENNE DE LA PART DR MACFARLAND

APPRECIATION BY FRENCH PRESS OF DR MACFARLANDS MISSION UNANIMOUS THE ROMAN CATHOLIC
CROIX GIVES MESSAGE IN FULL SO DO THE MATIN TEMPS DEBATS FIGARO THE PETIT PARISIEN
WITH WIDEST CIRCULATION SPEAKS AT LENGTH OF "THE MESSENGER OF SOULS" MAURICE BARRES
IN THE ECHO DE PARIS TAKES FOR HIS EDITORIAL THIS SENTENCE OF MESSAGE " OUR ARMIES
WILL SOON BE HERE THIS SOIL BECOMES OUR SOIL YOUR SONS AND DAUGHTERS BECOME OURS
YOUR LIFE IS OUR LIFE YOUR HOPES ARE OUR ASPIRATIONS AS YOUR SONS SHALL FALL OURS
WILL STEP INTO THEIR PLACES THE WRONGS DONE TO YOU ARE OUTRAGES TO OUR OWN NATION"
JULIEN DE NARFON IN THE FIGARO GIVES FULL ACCOUNT OF MASS MEETING IN THE ORATOIRE AND
SAYS DR MACFARLANDS ADDRESS IS HIGHLY AND SPLENDIDLY SPIRITUAL THE UTTERANCE OF A MAN
WHOSE RELIGION AND PATRIOTISM ARE EQUALLY DEEP LEON BAILBY IN TRANSIGEANT SAYS
"THESE SHEETS OF PAPER IN BLACK AND WHITE ARE WORTH MANY GUNS AND RIFLES AND MANY
YOUNG MEN COMING TO REINFORCE OUR LINES THE MATERIAL MOBILIZATION OF THE IMMENSE
PEOPLE IS MOVED BY A HIGHER IDEAL THE BARBARIANS CANNOT UNDERSTAND BUT HAVE TO ACKNOW-
LEDGE AGAINST THE ENEMY'S DESPERATE BLOWS WE OUGHT TO HOLD ON DURING THESE WEEKS
WHICH WILL DECIDE OF OUR SUPERIORITY OVER THEM" DAILIES OF ROUEN ORLEANS EVREUX ETC
JOINED IN MOST FAVORABLE COMMENTS AND PREPARE THE WAY TO ENTHUSIASTIC NATIONAL CELE-
BRATION HERE OF JULY FOURTH MACFARLANDS ADDRESS WILL BE WIDELY PRINTED AND TRANSLAT-
ED INTO GERMAN FOR THE ALSATIANS MESSAGE HAS ALSO BEEN SRNT OUT BY GOVERNMENT BY
RADIOGRAM

PICHON

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PARIS JULY 4 1918
9010 OM

COMMISSAIRE FRANCAIS NEW YORK
DE LA PART MACFARLAND MONOD VEUILLEZ TRANSMETTRE A BOY SCOUTS OF AMERICA
200 FIFTH AVENUE NEW YORK

BOY SCOUTS ORGANIZATIONS ARE NOW UNITED IN A FEDERATION WEDNESDAY I PRESENTED A
MESSAGE TO THE FEDERATION GENERAL DE BERCKHEIM PRESIDED I WAS ELECTED AS MEMBER
OF HONOR IN HIS ADDRESS BERCKHEIM SAID OUR OFFICERS AND SOLDIERS SHOW THE RESULT OF

SCOUT TRAINING THEIR STRENGTH COMES FROM THEIR SPIRIT THEY WOULD LIKE TO HAVE OUR SOLDIERS ACT HERE AS SCOUT MASTERS IN TOWNS WHERE THEY ARE LOCATED BOY SCOUTS HERE ARE ALWAYS ON DUTY AND IN UNIFORM GOVERNMENT IS PREPARING GENERAL SYSTEM OF PHYSICAL AND MORAL TRAINING ALONG SCOUT LINES MEETING ORDERED FOLLOWING MESSAGE TO BE CABLED YOU "LES ECLAIREURS DE FRANCE AND LES ECLAIREURS UNIONISTES DE FRANCE FEDERATED HAVE BEEN THRILLED BY THE MESSAGE CONVEYED TO THEM BY DR MACFARLAND IN BEHALF OF THE BOY SCOUTS OF AMERICA THANKFUL FROM DEEPLY MOVED HEARTS THEY SEND YOU THEIR GREETINGS ON INDEPENDENCE DAY AND RESPOND WITH THE CRY AMERICA AND FRANCE ONWARD TOGETHER UNTIL FINAL VICTORY GENERAL DE BERCKHEIM PRESIDENT DE LA FEDERATION FRANCAISE DES ECLAIREURS" MINISTER OF WAR SENT COMMANDANT ROYET AS SPECIAL REPRESENTATIVE TO MEETING

PICHON

. . . .

PARIS JULY 6 1918
9047 OM

COMMISSAIRE FRANCAIS NEW YORK DE LA PART COMMISSARIAT VEUILLEZ TRANSMETTRE DE LA PART DE DR MACFARLAND A FEDERAL COUNCIL LE TELEGRAPHE SUIVANT:

ATTENDED AMERICAN CHAMBER OF COMMERCE DINNER EVENING ADDRESSED OPEN AIR MEETING OF TROOPS AT AMERICAN AVIATION CAMP AT ORLY DAY OBSERVED WITH GREAT ENTHUSIASM LEAVE FRIDAY FOR PERSHING HEADQUARTERS FROM THERE TO FRENCH FRONT ACCOMPANIED BY VICTOR MONOD PROFESSOR JOHN VIENOT UNDER ESCORT OF MAJOR DE GANAY DETAILED BY WAR DEPARTMENT MOTOR CARS SUPPLIED FOR ENTIRE TRIP ALSO GOVERNMENT MOVING PICTURE OPERATOR PARIS MOVING PICTURE HOUSES ARE NOW SHOWING BELIEVE MESSAGES AND ADDRESS ARE HAVING VERY GREAT MORAL EFFECT AND COME AT JUST THE RIGHT MOMENT

MACFARLAND
PICHON

. . . .

PARIS JULY 9 1918
9144 OM

COMMISSAIRE FRANCAIS NEW YORK DE LA PART COMMISSARIAT GENERAL VEUILLEZ TRANSMETTRE A FEDERAL COUNCIL DE LA PART DE DR MACFARLAND:

"HAD AN INTERVIEW AND DELIVERED BOTH AMERICAN MESSAGES SUNDAY TO GENERAL PERSHING

HE SAID HE WAS VERY DEEPLY TOUCHED BY MESSAGE FROM CHURCHES IT IS A WONDERFUL SOURCE OF STRENGTH TO HIM AND TO THE ARMY TO HAVE THE THOUGHT THE SYMPATHY AND PRAYERS OF THE CHURCHES AT HOME HE ASKS THE CHURCHES TO SEND THEIR VERY BEST MINISTERS AS CHAPLAINS THEY ARE VERY IMPORTANT INFLUENCES IN THE HIGHEST EFFICIENCY OF THE ARMY THE MEN NEED THEM FOR ALL KINDS OF HELP THEY SUSTAIN THE MEN ESPECIALLY AT THE MOST CRITICAL TIMES WHEN THEY NEED HELP THE MOST HE THANKS THE CHURCHES FOR THE MEN THEY HAVE SENT AND FOR THE SENSE OF THEIR MORAL SUPPORT I TOLD HIM THE MESSAGE OF FEDERAL COUNCIL EXPRESSED THE MORAL AND RELIGIOUS FEELING OF OUR PEOPLE AND THAT HIS OWN SPIRIT AND ATTITUDE ARE OF VERY GREAT CONSTANT INFLUENCE IN DEEPENING THE LOYALTY OF THE CHURCHES TO THE NATION AND TO THE ARMY AND THAT HE HAS THE MOST THOROUGH AND LOYAL CONFIDENCE OF THE CHRISTIAN PEOPLE OF AMERICA HE ALSO TOOK DEEP INTEREST IN BOY SCOUT MESSAGE AND PLANS AND APPRECIATES THE VALUE OF THE SCOUT TRAINING FOR MEN WHO MUST DEFEND THE NATION I WAS IMPRESSED BY THE FINE CHRISTIAN SPIRIT OF THE MAN IT IS A GREAT THING TO HAVE SUCH A MAN IN CHARGE OF OUR BOYS I FEEL MORE CONFIDENT THAN EVER AFTER HAVING TALKED WITH GENERAL PERSHING"

PICHON

. . . .

PARIS JULY 14 1918
9291 OM

COMMISSAIRE FRANCAIS NEW YORK
DE LA PART COMMISSARIAT 6 IP

VEUILLEZ TRANSMETTRE A FEDERATION COUNCIL DE LA PART DR MACFARLAND SERVING AS
VOLUNTEER CHAPLAIN AT SOUILLY

HELD SERVICE AND PLACED WREATHS ON FIRST SIX AMERICAN GRAVES THERE ENTERTAINED AT
HEADQUARTERS BY GENERAL AT VERDUN RELIGIOUS SERVICE IN CHAPEL OF THE CITADEL AT-
TENDED BY GENERAL AND STAFF SEVERAL CHAPLAINS AND LARGE GATHERING OF OFFICERS AND
SOLDIERS VERY IMPRESSIVE HAVE CONVEYED MESSAGE TO GENERALS OF TWO ARMIES VISITED
FRONT AT SEVERAL POINTS DEEP INTEREST SHOWN BY MILITARY LEADERS PUBLIC MEETING
NANCY NEXT SUNDAY ADDRESS PUBLIC MEETING MONTEBELIARD TUESDAY PARIS ARMY OFFICERS
DETAILED TO ACCOMPANY ME FROM POINT TO POINT IN ADDITION TO ANY REGULAR STAFF SAW
TAYLOR TODAY

PICHON

PARIS JULY 16 1918
9882 OM

COMMISSAIRE FRANCAIS NEW YORK
DE LA PART COMMISSARIAT 8/1 P
VEUILLEZ TRANSMETTRE A FEDERAL COUNCIL DE LA PART MACFARLAND

HAVE PRESENTED FRENCH ARMY MESSAGE TO SEVEN FRENCH GENERALS OF DIFFERENT DIVISIONS AT
FORMAL GATHERINGS AMERICAN ARMY MESSAGE TO THREE AMERICAN GENERALS BESIDES PERSHING
HELD PUBLIC SERVICES GERARDMER AND WESSERLING IN CHURCHES MET SEVERAL GROUPS OF
AMERICAN CHAPLAINS WELCOMED BY COMMANDANT IN CHARGE OF ALSACE AND BY LARGE GATHER-
INGS OF ALSATIAN SCHOOL CHILDREN WHO SANG "STAR SPANGLED BANNER" MAYORS AND COUN-
CILS OF TWO TOWNS GREETED ME FORMALLY ACCOMPANIED THROUGH ALSACE BY LEADING MILITARY
MEN AND CITIZENS IN THANN MET BY THREE HUNDRED SCHOOL CHILDREN WITH FLOWERS WEL-
COMED BY CATHOLIC PRIESTS ALSO REMAIN PARIS UNTIL TWENTY FIRST

PIGION

. . . .

PARIS JULY 19 1918
9428 OM

COMMISSAIRE FRANCAIS NEW YORK
DE LA PART COMMISSARIAT 8/1 P
VEUILLEZ TRANSMETTRE DE LA PART DE DR MACFARLAND A FEDERAL COUNCIL NEW YORK

LUNCHEON BY TARDIEU JULES CAMBON AND ANDRE WEISS COUNSELLOR OF STATE AMONG GUESTS I
REPORTED CLOSE RELATIONS BETWEEN FRENCH AND AMERICAN ARMIES EVERYWHERE FROM THE HIGH-
EST GENERAL DOWN TO THE LAST PRIVATE AMERICAN SOLDIERS EVERYWHERE IN FRENCH HOMES
THEIR CONDUCT PRAISED BY MAYORS OF SEVERAL TOWNS THEY ARE FULLY TRUSTED AMERICAN
SOLDIERS IN DEVASTED DISTRICTS ARE DEEPLY MOVED BY GERMAN DESTRUCTION IT GIVES THEM
FIGHTING SPIRIT AND BRINGS THEM CLOSE FRENCH SOLDIER WONDERFUL COMRADESHIP BETWEEN
FRENCH AND AMERICAN SOLDIERS AT SEVERAL VILLAGES IN ALSACE HUNDREDS OF SCHOOL CHIL-
DREN MET US AND SANG NATIONAL HYMNS IN ENGLISH AT MONBELLIARD BIG MEETING SUNDAY
MORNING AND SEVERAL THOUSAND WORKMEN SUNDAY EVENING ASSOCIATED PRESS HAS THIS BUT
WILL PROBABLY SEND STORY BY MAIL

MACFARLAND

PIGION

Charles Stetzie
"If you believe that the traffic in Alcohol does more harm than good—HELP STOP IT!"

STRENGTHEN AMERICA CAMPAIGN

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

30 DENOMINATIONS HAVING 140,000 CHURCHES WITH A MEMBERSHIP OF 18,000,000

RECEIVED

REV. BANK MASON NORTH, President

REV. CHARLES S. MACFARLAND, General Secretary

ALFRED R. KIMBALL, Treasurer

Mr. Speer
Phone, Gramercy 1846

107 East Twenty-second Street

REV. CHARLES STELZLE, Manager of Campaign

New York City, New York

(confidential)

To Members of the Administrative
Committee of the Federal Council:

My two years engagement with the Federal Council under the agreement of Mr. William F. Cochran of Baltimore, who has been paying my salary during this period expires at the end of July.

I cannot tell at this time whether Mr. Cochran will continue to make this contribution - he has intimated to me that on account of the war, he may not be able to do so - and therefore, I am unable to tell what my relationship to the Federal Council may be in the future, but I am sending herewith for your information a statement of my activities during the past two years.

The biggest thing done has been the pushing of the "Strengthen America Campaign" - an educational campaign regarding the economic aspects of the liquor problem.

Sixty pieces of advertising copy have been written and have already appeared in one thousand daily and weekly newspapers.

The labor press of the country have carried paid advertisements and special articles at various stages of the campaign. A set of a dozen high-grade posters, the drawings and plates for which cost us one thousand dollars, were designed and produced.

Thirty leaflets especially for workingmen were written. These leaflets have proven so popular that we have ordered them from the printer in lots of a million.

Full-page advertisements appearing simultaneously in the Saturday Evening Post, the Literary Digest, the Independent and the Outlook were prepared and paid for. The cost for these advertisements was nearly eight thousand dollars. The Saturday Evening Post advertisement alone cost five thousand dollars.

Big prohibition mass meetings followed by open forum discussions have been held in various parts of the country. Three of these were held while the American Federation of Labor was in session in San Francisco, in Baltimore and in Buffalo. The Buffalo meeting was attended by about four thousand people in spite of a pouring rain.

I have made a persistent fight against the aggressiveness of the Brewery Workers and Bartenders' Unions at conventions of the American Feder-

ation of Labor and have successfully prevented the introduction of resolutions in favor of the liquor business, so that the day has gone by forever when the American Federation of Labor will dare take any action favorable to the liquor men on this question. This was demonstrated in the St. Paul Convention of this organization held a couple of months ago, where in spite of the persistency of the liquor men, the Convention declined to go on record as favoring the liquor business.

For three years I have been editing "The Worker" a monthly newspaper for workmen, which has won the praise of some of the strongest labor men of this country and which is being widely distributed always upon a subscription basis.

Special publicity campaigns at strategic points - as, for example, at the National Capitol when the question of war prohibition was being discussed a year ago - have been conducted. At that time there appeared in the Washington papers a two-page advertisement which was paid for by the liquor men and which alleged to speak for over two million trade unionists who wanted their booze. We answered this by a two-page advertisement and a week later by a page advertisement in all of the Washington papers - meeting the arguments of the liquor men so successfully that so far as I know, they have never been heard of since. I raised for this campaign about two thousand dollars.

In addition to the advertisements written for our own campaign, I have prepared special copy for campaigns in particular cases, besides writing a very considerable number of articles on the prohibition question from an economic standpoint. These articles have not only appeared in our leading daily newspapers, but also in magazines and weekly periodicals. For example, I wrote two full-page articles for the Ladies Home Journal which has a circulation of over two million copies. I also wrote at the request of the Hearst Syndicate an article answering the President of the National Wholesale Liquor Dealers' Association as to what would happen when the liquor business is abolished. Many additional articles have been prepared for the religious press, the labor press, sociological journals, college papers and prohibition periodicals.

Arrangements have just been completed for the making by the Universal Film Company of a motion picture, which, it is hoped, will be exhibited in ten thousand motion picture houses in cooperation with local committees. I have already raised the one thousand dollars necessary for the making of this film and it is altogether likely that we shall make a profit on the picture, so that this enterprise will finance itself.

Copies of my new book, "Why Prohibition" which is the result of three years' study in this country and abroad of the liquor problem, have been sent to members of Congress in Washington, and to a thousand labor leaders and editors and I am now raising the money to send it to every Legislator in every state that will vote upon the prohibition question during the coming year. This book which you no doubt have seen, successfully answers the fallacies of the liquor men and offers a constructive program.

Through highly organized campaigns in industrial centers, and through an educational propoganda among the trade unionists of this country to meet

the misrepresentations of the labor leaders regarding prohibition, we have been performing a very useful service in local and national campaigns.

I have been serving as Chairman of the Ways and Means Committee of the United Committee on War Temperance Activities in the Army and Navy, which has been doing such fine work among the soldiers and sailors. During the first six months of this committee's work when it was necessary to raise the money and set up the plans, I gave a great deal of personal attention to this task, working out with the executive secretary many of the details.

I also am a member of the Sub-committee on Alcohol and the Committee on Health and Sanitation of the General Medical Board of the Council of National Defence. This committee has held several meetings and I have gone to Washington with Prof. Irving Fisher who is the Chairman of the Committee to appear before the groups responsible for the work.

I have frequently been called into conference to discuss special campaigns in industrial centers and I have spoken in a great many campaigns. It will interest you to know that the cities in New York State which used our material and our services in anything like a satisfactory manner, won out in the last election for "No-License". There were about twenty of these and I spoke at practically all of them.

One of the most important things that I have done was the presentation of prohibition material to the Senate's Committee on Agriculture when I appeared before it some time ago at the request of its chairman - Senator Gore. The committee was so favorably impressed with what I said that they asked me to prepare as full a statement as I could. So far as I know I was the only "prohibitionist" asked to prepare material of this kind.

We have furnished without expense, absolutely reliable data to the prohibition forces of America, this material having been gotten together by means of the most comprehensive study of the economic aspects of the liquor problem ever made in this or any other country, and the "Strengthen America Campaign" has gotten the reputation for accuracy on the prohibition question, which is distinctly worth-while.

The Permissive Bill and Temperance Association - the leading temperance organization of Scotland - has invited me to go to Scotland for as much of 1919 as I can give. They have heard of the work of the "Strengthen America Campaign" and especially of what I have been doing among workmen in this country, and they would like me to do a similar work for them because the question of prohibition will be voted upon in Scotland in about a year. While it is a great honor to be selected for this important task, nevertheless next year will really be the climax of our own fight in this country and whatever I may have done in the past couple of years in this matter will not only be bearing its best fruits, but also there will be the necessity of the hardest kind of a fight that we can put up. In view of this I think I shall decline the invitation to go to Scotland and finish the job in the industrial field in this country, which our friends agree has been so well begun.

For the work done in connection with the "Strengthen America Campaign", I have raised during the past year about twenty thousand dollars.

This is probably more than has been raised for its work by any other commission of the Federal Council. We pay our own rent, the salaries of our staff of stenographers, all of the material used, and indeed, are responsible for raising every dollar that we spend for whatever purpose.

But the "Strengthen America Campaign" has been only part of the work that I have been doing. For example, I am in charge of the publicity of the Federal Council, which, you can imagine, is a full-grown man's job.

We issue every month the "Bulletin" a sixteen page periodical, which you no doubt receive. We get out a Clipseet for the religious press every week; this Clipseet contains a minimum of half a dozen different stories. We send to the daily papers, to the religious press, to other weekly periodicals and to some magazines special news and feature articles. Most of this work just now has to do with the War-Time Commission.

The budget of the Religious Publicity Service is exceedingly small - not more than about seven thousand dollars for the year's work. This includes all the work gotten out for the various commissions of the Federal Council. The expense of maintaining this publicity service is apportioned among the commissions and the Federal Council itself, and the service rendered is far in excess of what is paid for it.

To illustrate:- The War-Time Commission of the Federal Council contributes two thousand dollars per year for the service rendered by the Religious Publicity Service. For many months the War-Time Commission has been using about one-third of the space in the Bulletin. This service alone costs us in printer's bills, postage, process shop work and editorial supervision at least two thousand dollars. In addition to the Bulletin service, the War-Time Commission has from three to four stories in the Clipseet each week. Then there is the regular service of the daily newspapers, in the religious press, the Associated Press, the United Press and International News Service, besides special Sunday articles and other publicity methods, all of which are used to exploit the work of the War-Time Commission. We also give special service in the preparation of posters, exhibits, memorials and general printed matter. We recently had made about a dozen photographs of the student chaplains at Fort Zachary Taylor, and they were used with brief stories in half-page articles in Leslie's Weekly, The Christian Herald, the Independent, the Literary Digest and in October, the Ladies Home Journal will contain a full page of these photographs. Besides this, they were used in a large number of religious papers and in other weekly papers. If the material in this particular case were to be paid for at advertising rates, it would have cost the War-Time Commission at least ten thousand dollars - it did not cost more than about twenty-five dollars and the time that the Religious Publicity Service spent in putting out the material.

The papers print this material largely because of the connections which I have formed with the editors. For a long time we have been getting into the newspapers an average of one story per day.

I am the Religious Editor of the Newspaper Enterprise Association, which is a syndicate furnishing features for over three hundred and fifty daily newspapers in as many different cities, and which are read by over

ten million people. I write an average of four articles per week for these papers, dealing with vital human problems and I have a chance to get across some good stuff among the workingmen who read these papers.

During all this time I have been writing an article every week for the Labor Press. This practice was begun about ten years ago and has steadily been maintained ever since. If the material in the labor papers were to be printed in leaflet form, and distributed, it would cost the Federal Council more each week to do this work than it costs for the ordinary expenditures of my department for an entire year.

I have been giving a great deal of time to conferences of the various commissions of the Federal Council and to other commissions - national and local - of which I am a member. All of these have to do with sociological and publicity matters. I need scarcely say to you that the doing of this work has required pretty constant effort on my part, with no vacation whatsoever, and it has meant practically a seven-day week during the past couple of years.

I am grateful for the hearty cooperation of the Administrative Committee during my association with the Federal Council.

Charles Steffe

STANDARD FOR RURAL LIBERTY CHURCHES

Endorsed by President Wilson and Secretary Houston

LETTER FROM THE PRESIDENT

THE WHITE HOUSE
Washington

November 2, 1918.

MY DEAR BISHOP McDOWELL:

The plans and purposes of the Rural Liberty Church programme are certainly most welcome and important additions to the enterprise of drawing the nation together into a single loyal team of workers for the interests of the nation and of the world. I am very much obliged to you for calling my attention to them and am very glad to send my cordial greetings to this additional organization of workers.

Cordially and sincerely yours,

(Signed) WOODROW WILSON.

Bishop William F. McDowell, D.D.,
Representative of the Federal Council
of the Churches of Christ in America,
1509 Sixteenth St., N. W.,
Washington, D. C.

FROM THE SECRETARY OF AGRICULTURE

DEPARTMENT OF AGRICULTURE
Washington

October 26, 1918.

DR. EDMUND DE S. BRUNNER,
Rural Secretary, General War Time Commission,
Federal Council of the
Churches of Christ in America,
105 East 22d St., New York City, N. Y.

DEAR SIR:

I have your letter of October 15th, enclosing a statement of the standards and requirements for a "Rural Liberty Church," to be designated by your organization. The Department of Agriculture welcomes the co-operation of your organization, the churches, the schools and such other institutions in the forwarding of war work, especially in work relating to the Department's activities to secure larger production and fuller conservation, and in its general task of making rural life profitable, healthful and attractive. It seems to me that the church which will adopt and apply the standards set forth by you would render highly useful service. The activities of the ministers and the members of the country churches in the directions indicated in support of the plans of agricultural forces would prove helpful and valuable.

Very truly yours,
(Signed) D. S. HOUSTON,
Secretary.

POINTS IN THE STANDARD

1. A church in a community in the open country or in a village of less than 2,500 population which has one-half its membership from families actively engaged in farming.
2. The pastor, rector or priest is resident; that is, he lives within access to the church building in which he ministers.
3. The pastor, with the co-operation of his church, is active in the support of the government in all measures growing out of the war and looking toward reconstruction. Particularly he and his church co-operate with the government in its financial projects, with the Red Cross, with the organizations engaged in the seven-fold drive, in food and fuel conservation and with the national agencies for reconstruction.
4. The Liberty Church and its pastor are active in all concerns of the community; that is of the region within easy access by drive to the church and in promoting the common interests of all the people; especially the problems of education, of social and economic welfare, of health and of home conditions.
5. The Liberty Church displays Service and National Flags and an honor roll of its men in the service.
6. It maintains regular correspondence with the soldiers and sailors of its membership until complete demobilization is accomplished.
7. Its pastor preaches at least one sermon a month upon patriotic subjects, such as Food Production and Conservation, the moral aims of the war and the necessity for lasting peace.
8. The church and its organizations co-operate with the activities of the State and Federal Departments of Agriculture, the Boys' Working Reserve, the Red Cross and similar agencies.
9. The Liberty Church will realize the definite needs which it must meet by a survey of its area.
10. The Liberty Church is keen in its service of sympathy for wounded soldiers and broken families.
11. The Liberty Church is active in the Americanization of aliens and of immature and disaffected citizens.
12. The Liberty Church will show the same vision and alibi in meeting the tasks of reconstruction that it has displayed in the war work.

A MESSAGE FROM BELGIUM TO THE CHRISTIANS OF AMERICA

Delivered by Major Pierre Blommeart, Protestant Chaplain in Chief of the Belgian Army, in response to the Message of the Churches sent through Rev. Charles S. Macfarland, General Secretary of the Federal Council of Churches of Christ in America.

Mr. Chairman and Members of the Administrative Committee of the Federal Council of the Churches of Christ in America: In these days of overwhelming joy and happiness, at this momentous hour in the history of the world, I am very grateful for the privilege of being the guest of the Federal Council of the Churches of Christ in America, as a representative of Belgium, and especially of the State Church, the oldest organized Protestant Church of Belgium.

I should like to be over there now with my parents and friends, as the humiliation to which they have been subjected by a cruel conqueror is being removed, and to enter with our glorious Army into our liberated land. I should like to behold the reuniting of long-separated families and friends. It is only the atmosphere in which I find myself here, enfolded by friends who understand our sufferings, that makes it possible to forgo for a time the pleasure of returning to my own country.

Furthermore, I would not escape the responsibility placed upon me to represent our people, our hopes and aspirations, before the Christian people of America.

My coming to you as a representative of Belgium and of one of the Protestant Churches of Belgium was made possible by Dr. Macfarland's recent visit to the Belgian front, as the representative of your churches. His visit has opened the minds of our people to the possibility of a closer relationship with the Protestants of America, and we feel that it has

opened to us the door of a great opportunity.

From the Protestant people of Belgium I bring you this message:

The Protestant people of Belgium received with deep felt gratitude the message from the Christian people of America. The emotions which the message has awakened in their hearts will not remain mere feelings, but will be transformed into new activities. To be understood does not leave us indifferent, and your message proves that you have understood us in our sufferings, our struggles, our aspirations.

The struggle in which we have been engaged is one of irreparable loss in the blood of our youth and in material resources. Yet not one of us would have refused to follow our King, in the only way that was open to us: the way of honor. The great things at stake in this terrible war are not unworthy of the greatest sacrifices which we have voluntarily given.

If any mitigation of our suffering can be found, it is in the respect which the whole world has shown our ravaged country, and in those magnificent outpourings of sympathy which you have shown us. Thanks to the people of America, the aimless soldiers of our exiled army have had the satisfaction of knowing that their dear ones at home, under the German power, are not neglected. America spontaneously and generously offered to relieve their distress. For the muddy trenches of the Yser—the only part left to us of our fatherland—there is not a soldier who, as he thinks of the dear ones from whom he is separated, does not feel deeply grateful to America.

Since America has entered the war, she does more: she gives all her resources in men and material for the triumph of right and for the deliverance of oppressed people.

A message such as yours reveals to us again the principles for which we are fighting and even strengthens our purpose. Notwithstanding the pacific feelings that have always been in evidence in our small country, we are proud in the realization that it was our soldiers at Liege who struck the first blow

at the formidable and criminal power which attacked the liberties of the world.

But if your sympathy for our fallen ones, our ruined towns, our prolonged sufferings has deeply moved us, nothing touches our hearts more than to be understood in our religious aspirations. We, Protestants of Belgium, know the price of convictions so dearly bought. Conflicts have not been spared us in the past to obtain the right of seeking Jesus Christ freely, of discovering His message and of proclaiming Him as our Saviour. And if the war has so placed us that all that we have inherited nationally and spiritually is now threatened, it has also proved to us that in pleading ourselves on the basis of the Gospel we have found the only foundation that can never be shaken.

Our brothers from America will be happy to know that our common ideas, which make us allies unite us in religious feelings as well as in arms. The thought of our churches in the invaded regions is continually with us. Our desire is that upon our return they shall find us enriched spiritually, and that they will be able to appeal to our good will to increase in our country everywhere, peaceful at last, the immortal reign of the Lord Jesus.

Receive our cordial greetings, Brothers of America. As you have given evidence of the great esteem and affection in which you hold us, may we prove to you that we are not unworthy of your confidence.

The message is the message of the Protestant people, but I also have the honor of bringing you a personal word of greeting from our King. He asked me to express to you his gratitude for what you have done for his people, for the sympathy you have shown us in the relief of distress, and the material assistance that you have rendered. But he was especially desirous that I express to you his appreciation of the great moral influence which have come from your association with us, and the spiritual inspiration which has come to us through you.

VICTORY WON BY UNITY THE CHURCH TO

Rev. Roy B. Gmel, D.D.

The lesson in "real, not sham unity" was terribly expensive but it was finally learned by the Allies. Under the above caption a prominent New York paper gave the explanation of the victory that has been won. Some facts connected with that awful but eventually triumphant experience should be carefully pondered by every man and woman who is concerned for the success of the Christian Church.

Much is being said and written about Christian Unity. Much is being attempted and much is being done through unity. But too many have been content that the churches of a great city should have only a spirit of unity and an occasional spasm of united effort. Such a contentment has passed its city after city in seeing its churches mobilized for cooperative efforts.

The Allied armies after three years of struggle and sacrifices cooperated and conquered. The commanding criticism of Lloyd George uttered before the Paris Council, November 13, 1917, should be carefully pondered by every churchman in America. Apply these words to the great denominational bodies as you read as Lloyd George applied them to the Allied armies. Let us be "brutally frank" in the application.

"No," he said, "the fault had not been with the armies. It had been due to the absence of real unity in the war direction of the Allied countries. We have all felt the need for it. We have all talked about it. We have passed endless resolutions resolving it. But it has never been achieved. In this important fact we have never passed from rhetoric into reality, from speech into strategy.

"In spite of all resolutions there has been no one authority responsible for coordinating the conduct of the war on all fronts, and in the absence of that central authority each country (Church) was left to its own devices. We have gone on talking of the Eastern front (Methodist) and Western front (Baptist) and the Italian front (Presbyterian) and the Salonika front (Anglican) and the Egyptian front (Lutheran) and the Mesopotamian front (Congregational) forgetting that there is but one front (The Kingdom of God) with many flanks; that with these colossal armies (the churches) the battles are continuous."

Lloyd George told how they had talked about unity, how they tried patch work unity, all to no purpose. "It was a collection of completely independent schemes pieced together. Stitching is not sewing. So came to pass that when these plans were worked out in the terrible realities of war the stitches came out and disintegration was complete."

The world knows how "Combined thought and action" was brought about. "The Council and the League replaced the diversity of policy on measures for the prosecution of the war."

Instead of "sham unity" there came to be real unity centered in a man chosen from all the generals to personify that unity and direct the army. Up to this time the Allies were like a powerful football team without a captain playing against a strong team with a captain. When Marshall Foch gave the signal to advance on July 18th each player was in his place. "The man who carried the load is called a captain. He has the support of every other player who was either holding his man or forming the interference."

Victory won by Unity is the story of the last months of this war. The plan of the Allies has become the plan of the Churches of many cities. Not by obliteration of denominational lines but by strengthening all the forces within these lines, and reinforcing them by sane and consistent coordination. The Churches in cities like Pittsburgh, Indianapolis, St. Louis, Chicago, Cincinnati, Toledo, Duluth have allied their forces and elected captains like Secretaries Zahner, Pearson, Culbreth, Wright, Fagley, Armstrong to make the unity real. Twenty-five cities now employ executive secretaries for the directing of the inter-church work and a score more of cities are today more seriously considering doing this than ever before.

Victory won by Unity in these cities is the incontrovertible argument why such Unity should be had in reality in every city in America.

STUDY ITS PROBLEM

Rev. F. E. Johnson

Reconstruction! It is the business the church has been at these many centuries. The Church has found a place about as large as in the war, but in rebuilding the world she is at the center of everything. She is at the center because her primary business is with the human spirit. Without a new spirit no new scheme of human relations can be more than an added bit of machinery to be wrecked by ungodlike forces. The preacher is the man of the hour.

"The only remedy," Lord Robert Cecil is quoted as saying in reference to the much feared spread of anarchy throughout the world, "is to find some means of unifying the community." A co-partnership in industry, he says, is what must come. Community-Partnership! These are familiar words to the preacher of the Gospel. The industrial world is apparently ready to give us a chance to make good with our Christian formulas.

The Commission of the Church and Social Service of the Federal Council of Churches is urging upon the entire church the study of social and industrial relations, and an investigation of the most urgent business of the hour. The Commission is prepared to supply extensive material for this study. As an aftermath of the war shall we have a new democratic order? Industry or merely a shifting of the balance of power in industrial controversies? The answer is for the forces of religion to determine. Public opinion in America is in large part the opinion of this aid that religious congregation the country over. The church is at the center.

PARISH RECORDS

A questionnaire for gathering and preserving a record of War work of the Churches, prepared by the General War-Time Commission of the Churches, with suggestions from the denominational War Commissions, will be sent out in the very near future to the pastors and rectors of the Protestant Churches throughout the country by their respective war committees. The Catholic Church is also taking great pains to collect data concerning its parish records. When this work of both Protestant and Catholic bodies is completed the Christian Church will know more specifically what a wonderful contribution has been played in helping the United States to win the war, and what great moral and spiritual forces have been conserved and exercised in the nation's military task. It is highly important that the questionnaires be filled out and returned to the denominational War Commissions as soon as possible. The information gathered by this method is exceedingly valuable for the proposed cooperative denominational campaign for funds for war work and reconstruction as well as for the representation of the Protestant Churches' work in connection with the war.

DATA TO DATE

1696 Changes in General Church Directory

Up to date or down to date—take your choice—the Year Book of the Churches is being revised to give its users the latest information concerning the religious bodies of the country. Church committees and officials change so rapidly that the 1918 edition will contain about 1000 changes in its Directory of Religious Bodies and Interchurch Organizations, 600 additional entries will be included in accordance with the policy of the publishers to make the volume more valuable every year.

The new edition will be ready for distribution early in January. It will appear annually, and should be purchased annually by all pastors, board secretaries, colleges, libraries, and business men who want exact information regarding religious organizations. A unique feature, not obtainable from any other source is a complete list of Army and Navy chaplains, with their rank and denominations.

Order from the Federal Council of Churches, 105 East 22d St., New York. Price, 75 cents.

Mr. James M. Speers, a prominent New York business man, who has also been identified with many of the religious movements of our time, has been appointed by Dr. F. W. Mason, fourth President of the Federal Council, as Chairman of the Commission on Evangelism. Mr. Speers has signified his willingness to serve on this Commission, and will undertake the work at once.

WHEN THE BOYS COME HOME

A Challenge to the Churches.

The boys are already coming home from the camps and overseas. They will be given a royal welcome. Celebrations are being planned on a large scale. Nothing will be too good for the heroes from France.

But what part is the church to have in this reception? Is it simply to add to the social fetes or is it planning for a welcome that shall be deeply religious in its significance and character? The churches will be asking how they can best serve these young men.

There is one point at which the church can render a most valuable service to many of them. The paramount question in their minds will be as to what they are to do when they return to civil life. The government recognizes that this is one of the most serious questions connected with demobilization. Many of these men are the choicest men in our churches. They ought to have our help with that question.

The General War Time Commission of the Churches and the National War Council of the Young Men's Christian Association have taken cognizance of this situation and have appointed cooperating committees to present to these young men the opportunities and claims of Christian service. Men will be sent abroad to bring the call of the Kingdom to hundreds of the best men in the camps at home and overseas. They will work through the chaplains, the religious war secretaries, the pastors near the camps. They will send out missionaries and missionaries to present the opportunities of the Kingdom and to urge men to give themselves to its service. Men will be sent abroad to carry on the work. Literature is being prepared for immediate and direct distribution.

Experience has demonstrated that many men are ready to listen to this appeal. Scores have already responded in the camps at home, and among the English troops in France. The committees are asking for the most earnest appeal to the pastors of our American churches to help the men in reaching a wise decision. If the pastors will make a point to see their men who are pre-eminently qualified for this work as well as they return, discuss with them the question of their future careers and press upon them the opportunities and claims of the Kingdom, many of them will be led to dedicate their lives to the service. They have dedicated their lives to a great cause, and they can not be led to recede from it to a greater.

We shall thus render these men a valuable service in helping them to find their places. We shall render a great service to the Kingdom, which sorely needs a large number of the best and ablest men at once. The need is unspokenly great both in the home land and in the non-Christian world. The forces of the church are sadly depleted at home and abroad. The demand for men is far in excess of the supply. The foreign board is asking for ten hundred new men for one field alone. The war has created an opportunity in the non-Christian world beyond anything we had dreamed of. The need in America for strong Christian leaders has never been so desperate as it is now. We must have the results of the war, and if the world is not to suffer a lapse in its moral life such as has almost always followed the wars of the past, the Christian forces of the world must be greatly strengthened. Many of these men are not to be lost for the liberty of the world will respond to a call to preserve the fruits of their victory if the ease is rightly presented to them.

If the church will rise to its opportunity now, it may easily secure that strong, able, virtuous leadership which will meet the demands of the new day.

We appeal to the pastors and the churches to heed this opportunity.

FRANK W. FADELOFF,
For the General War Time Commission
of the Churches
GEORGE IRVING
For the National War Work Council
of the Y. M. C. A.

A Message from the Executive Committee
of the
Federal Council of the Churches of Christ in America

To Christians and Churches in the United States of America

Beloved Brethren in the Lord:

These are glad and solemn days in the history of the world and of the Church. The world-war has ended. A just and righteous peace has been achieved. The old order is passing and a new one is before us. In these critical days, the Executive Committee of the Federal Council of the Churches of Christ in America, assemble to plan for extension of the Kingdom of God, sends forth this message concerning the new tasks and opportunities that now confront the Church in international relations.

First of all we give thanks unto God our Father that he has granted us a great and righteous victory. Colossal ambitions and criminal efforts to enslave the world have been ended. Haughty rulers have been humbled in the dust. Mighty weapons have been wrested from their armies. For these many and great blessings we humbly give thanks.

A new era now lies before us of glorious opportunity yet fraught with danger. What is the duty of our churches in these momentous days? We pray indeed that never again may the world be scourged by war. But what shall we do that our prayers may come true? How may we respond to God's Will that His Kingdom may come on earth and be established even as it is in Heaven?

These questions demand our serious thought. We need to learn where we have sinned in the past, as well in what we have not done as in what we have done. We need with humble hearts to learn of His ways and with strong wills to walk in His paths.

Many movements are on foot for the reconstruction of the world. Large proposals are daily brought before us for adoption and support. Many groups are organized and are working earnestly along their respective lines.

But all these movements will fail to save the world unless they are permeated through and through with the Christian ideals of universal human brotherhood. To infuse these ideals into all world movements is the distinctive and supreme task and duty of the Christian church. The time has come for mobilizing the Christian forces of America and of the world for establishing Christian internationalism.

What, then, exactly is our Christian ideal? What are the principles that should guide our conduct in the present conditions of our nation and our world? What is required of him who in these times would be a faithful follower of Jesus? These questions concern not merely the spirit of the disciple, but his conduct. What must we do to be saved ourselves, to save our nation, and to help save the world?

(1) Footnote: In the preparation of this Message use has been freely made without quotation marks from previous utterances of the Federal Council and from published and unpublished individuals.

These are the questions which demand an answer. It is not enough that individuals silently think them through for themselves. Eighteen million members in our Protestant Churches look to the Federal Council of the Churches to help them face these perplexing, practical problems. They wish to know this - and not they alone, but all our people wish to know it - is the Kingdom of God a practical idea which we may still pursue with hope? Or is it an iridescent dream for those to cherish who retire from this bewildering world in which brute force is so mighty a factor?

Are Herod and Pilate to conquer? Do we abandon now the leadership of Jesus? Is the God and Father of our Lord Jesus Christ driven from his throne? Darkness indeed for these long years has covered the world. The rocks have been riven. The earth has been shaken. The veil of the temple has been rent from top to bottom. Do these things mean that Christ has been dead and buried and lost forevermore?

Nay, rather in these days of tribulation we see the judgement of God visited upon the nations. In these terrible Days of the Lord our eyes have been opened to His judgement on their sins. But the Christ has risen again with healing in His wings. We see today another coming of the Son of Man clothed with power and sitting on the clouds of heaven.

Therefore do we now call all men everywhere to new obedience to the will of our Father God who in Christ has given himself in supreme self sacrifice for the redemption of the world and invites us to share with Him His ministry of reconciliation and His consecration to the establishment on earth of His Kingdom of righteousness and love.

Our Confession

We confess with sorrow and with shame our failure in teaching and in guiding our people. We did not see the world as it was. We left to selfish interests the determination of our international policies. We did not cry out as we should against wrongs committed. We did not note our disregard of national moral obligations. We did not insist that the principles of righteousness, justice and goodwill toward other peoples and races should control our conduct in matters involving their interests and welfare.

We have long been so concerned with our several denominational, ecclesiastical, doctrinal and financial interests that the weightier matters of the Kingdom of God have not received the attention, the time, or the effort we should have given them. Our denominational divisions have crippled our actions.

Moreover, we have failed to teach the youth in our schools and Sunday-schools the true understanding of history. Our boys and girls have not been instructed in the principles of Jesus as they apply to international and interracial relations.

We have not been filled with glowing enthusiasm for right ways of settling international affairs. We have not exerted our minds or our wills to establish world justice through world organization. We have not shown as we should to our people or to our rulers that righteousness exalts a nation and that international sin is a shame to our people. We have not insisted that the ways of helpfulness and goodwill lead to peace. We have not taught that in the relations of nations the giving and securing of justice is the imperative demand and not merely the assertion of rights. We have not exalted the teachings and spirit of Jesus as the only teachings and the only spirit by which to guide our relations with other nations.

With humility, with penitence and with contrition we confess our sins and our failures. We beseech forgiveness from our Master. We resolve anew that with His

aid we will undertake more faithfully the great task He has committed to our hands. We confess again our loyalty to His cause, our adherence to His principles, our desire to be filled with His spirit and dominated by His will, and to share with Him in His work of bringing the kingdoms of this world into full obedience to God, who is Lord over all, blessed evermore.

Our Grounds of Hope

We are full of hope. God has not abandoned the world. He is on His throne. Out of the midst of the world's tragedy He has been speaking to us and to the world. His last word has not been spoken. He is teaching the world that injustice and wrong between nations bring their sure recompense. Whatsoever a nation soweth, that shall it also reap. Through sufferings immeasurable, God is teaching lessons that He could teach in no other way.

But our hope is not merely because God is on His throne and is teaching us, but also because in every land are signs innumerable that the spirit of Jesus has taken more leadership in the affairs of man than first appears. The church, in spite of sins and failures, has nevertheless achieved much. She has not labored altogether in vain. Her success is genuine, though limited. Her failure, though disconcerting, is not total.

The church has aroused in men the belief that in spite of the world war, war shall cease, and a new heaven and a new earth shall be our home.

No other war has ever excited so intense horror of war as has this one. Men have gazed upon it aghast and with hearts torn with agony. A great sigh has gone up daily to God out of the heart of mankind. It was not always so. War has been horrible from the beginning, but not always has it kindled feelings of abhorrence in the hearts of the masses. For ages war was a fixed feature of the normal life of mankind. However protracted or frightful the carnage, the world conscience did not cry out in protest and condemnation. A new temper rules the world, the creation of the religion of Jesus. Wherever men have been taught to pray, "Our Father"; wherever they have gazed upon the Man of Sorrows dying on the cross, a conscience has been awakened which writhes in pain in the presence of the cruelties and inhumanities of war. War has not yet been abolished, but the races which Christ has most deeply touched recoil from it as a horrifying atrocity. It is this instinctive shudder of the Christianized heart which will some day shatter to pieces the entire enginery of destruction. Out of this sensitiveness of conscience there has come a divine impatience with war.

Moreover, we cannot fail to recognize the noble spirit inherent in man. At the call of felt duty, in defense as all have been taught, of home and country, the millions have gone forth to sacrificial service in the face of dangers and suffering unprecedented in human warfare. The courage, loyalty, patience, and unselfish devotion of millions at the front and the no less heroic devotion of millions of wives and mothers at home testify to the inherent moral greatness of human nature. While we condemn with hot indignation the vast, cruel and wicked system that produces war, we cannot but admire the heroic spirit of service and self-sacrifice that finds so striking expression through war. It gives promise of a more splendid warfare when all this heroism and self-sacrifice are mobilized for service to Jesus, for establishing the Kingdom of God throughout the earth.

The church has lifted higher standards of righteousness than the world dreamed and has led it to condemn many kinds of war which once received universal sanction. Wars of wanton aggression are now denounced. In pre-Christian days

kings had no scruples in marching forth to overwhelm an unoffending foe. The hearts of rulers have been strangely altered. The Christian church has wrought the change. No warrior of antiquity apologized for fighting. Today all the nations declare that they fight in self-defense. This is because the church of Christ has changed the thinking of the world.

The conduct also of men has been transformed. Through sixty generations the church has wooed the human heart to pity. Pity has not yet induced the world to sheathe its sword, but even in the whirlwind of battle, the human heart now shows compassion. The radiant beauty of the human soul has flashed repeatedly through the smoke of battle, giving us cheer and comfort. While men have rushed from land to land to destroy human life, other men have hastened to save. Generals and admirals have not been more conspicuous than surgeons and nurses, and the latter have received admiration and gratitude which the former have been denied. Never did men in pre-Christian times travel to distant lands to bind up the wounds of strangers. The church of Christ has breathed into our civilization a tenderness which cannot be crushed even under the wheels of the chariots of war. Behold the Red Cross - a flower of Paradise blooming on the field of blood! That flower is proof that Jesus of Nazareth has passed our way.

In the world into which Jesus came, triumphal arches were erected only for men of blood, and no one was called a son of the mighty whose sword was not invincible. The world has traveled far since the Galilean peasant declared, "Blessed are the meek," and "Blessed are the peacemakers." And if the world has changed its estimate of peace and of war, it is because the church has been not altogether faithless in proclaiming the message which the Master entrusted to those who love Him. Much has been accomplished, although our achievement falls below our dreams. We should therefore be steadfast, immovable, always abounding in the work of the Lord, confident that our labor shall not be in vain in the Lord.

Jesus of Nazareth stands today as He has ever stood, the heaven-sent Leader and Savior of mankind, the one who alone has the words of eternal life. However unfaithful His followers, He Himself has been true. No principle of His has proved deficient or false. No doctrine of His has failed in the fiery test of experience. Howitzers have not shriveled one of His words. Not one of His ideals has been submerged. Like stars they remind us that God is in His heaven and that all will sometime be right with the world. Something has indeed collapsed, but it is not the Christian Gospel. The doctrine of force has broken down. The doctrine of love still stands. The ideals of Mars have faded, the ideals of Jesus in undiminished splendor shine on. We are face to face with the wreck of unchristian diplomacy. We look upon the nemesis of anti-Christian principles. The rain has descended, the floods have come, the winds have blown, and have beaten upon the house which short-sighted statesmen have builded, and it has fallen and great is the fall of it. We ponder again the apostolic affirmations: "Other foundation can no man lay than that which is laid which is Jesus Christ." "Neither is there any other name under heaven, that is given among men, wherein we must be saved."

Our Principles and Our Ideals

"God hath made of one blood all nations of men for to dwell on all the face of the earth." We are all sons of one Father and members one of another. "Above all nations is humanity."

From time immemorial, however, we have lived in communities and tribes. We have been isolated by mountains and oceans. We have developed into great races and nations, in profound ignorance of one another, with differing languages and religions

ideas and ideals, and differing also in gifts and characteristics, habits and customs.

Out of these conditions have come the rivalries and conflicts of tribes, the ambitions and collisions of nations, the wars and the tragedies that have so mightily scourged mankind.

We believe, nevertheless, that the Father and Creator of men knows and loves all His children and includes in His plans all these facts.

We believe, moreover, that He has no pet races whom He loves and no special people whom He hates because of their race. He is no respecter of persons. To Him there is neither Jew nor Gentile, bondman nor freeman, Soythian, Roman nor Greek, white, black, brown, nor yellow. All are His children.

Futile is the effort to appraise the wars of the past or to declare God's attitude toward them. We are not omniscient. But we know that the days of isolated nations and of mutual ignorance are past. We know that God now calls men everywhere to newness and largeness of life through the Man whom He has ordained, Jesus Christ, and through fraternal relations and Christian fellowship with all our fellow men.

Jesus has shown us the way of life -- for nations no less than for individuals. He calls us to forgive those who wrong us, to love those who hate us, and to help and to pray for those who would harm us. He has shown us how to conquer hatred, how to turn enemies into friends. He calls us to a life of universal brotherhood.

Not enough, however, is it to proclaim our principles and our ideals in an vague generalities. We must express them in the concrete. We must show how they bear upon the present world of strife and passion.

Our Rejections

We herewith declare in humility but with conviction, the international principles that should guide our thought and control our actions. First of all there are certain ideas and assumptions which the Christian church repudiates.

We reject with all the strength of Christian conviction those pagan conceptions of man, of society, of nations and races, out of which wars arise:-

That the state consists primarily of physical force.

That there is nothing higher than the state and that a state or nation is not subject to the moral law.

That sovereignty is absolute and unlimited.

That might makes right.

That an expanding nation has the right to steal and rob wholesale, to deceive and overreach whole peoples, and to kill and murder by the million.

That exploitation of backward peoples, wringing of concessions from incompetent governments, lording it over helpless populations, haughtily boasting of the right to dominate land or sea, are right and lawful for strong nations.

That the whole duty of the individual citizen is limited to his duty to his state, his people, or his race.

That self-preservation and self-aggrandisement are the first laws for na-

tional life.

That nations are necessarily and rightly selfish and may rightly pursue their selfish interests, limited only by their power.

That wars are necessary to progress: they always have been and always will be.

That nations should be armed to the teeth since military power alone guarantees safety.

That force is the sole guaranty of national honor.

Our Affirmations

We accept and affirm with all the strength of Christian conviction those Christian conceptions of man and society, of races, nations, and governments, upon which the permanent welfare of mankind rests, and through the universal adoption of which world justice can alone be established and durable peace alone be maintained:-

That above all nations is humanity.

That nations are neighbors, members of one great human family.

That the essence and the unity of a nation is the mental and moral life of its citizens.

That men live, work, and develop in social groups and political states primarily through their spiritual relations and interests.

That no nation and race is complete in itself, nor can it attain its own highest life, except through wholesome relations with the rest of mankind.

That the real welfare of each is inextricably bound up with that of all, and that the welfare of all is dependent on the welfare of each.

That all sovereignty is limited and relative, subject to the Infinite Will and to the ethical restrictions and limitations of all humanity.

That international cooperation and mutual consideration should take the place of destructive competitions and ruinous rivalries of peoples and nations.

That might brings responsibility to respect and to secure the rights of others.

That the use of force should be restricted to the restraint of violence, the preservation of order, and the due protection of the lives and legitimate interests of citizens.

That universal disarmament should be the ideal towards which Christian nations should direct immediate, serious, and earnest effort.

That no nation can venture to disarm alone. One lawless nation armed is a menace to all. If one is armed, then all must arm. Therefore, none should arm.

That it is wrong for nations, as for individuals, to steal and lie and kill.

That unselfishness is required of nations no less than of individuals.

That forbearance and forgiveness, service and sacrifice are binding upon nations as well as upon individuals.

That true national greatness comes from service to the world, not from domination over it.

That national honor is established by righteousness and justice, by deeds of good-will and of helpfulness.

That all the races and nations, great and small alike, should enjoy the right to share in the world's resources and in opportunity for self-directing and expanding life, in harmonious cooperation with the rest of mankind.

That war should be fearlessly exposed as the supreme denial of the brotherhood of nations, and as the negation of all morality by its sanction of wholesale deceit, theft, murder, and its unchaining of lust.

That justice and right dealing in international affairs is impossible apart from the development throughout the land of the spirit of Christian good-will and brotherhood.

That Christian men in all lands should cooperate in establishing a Christian world order, in which the principles of universal justice and good-will shall be embodied in the laws, institutions, and customs that control their governments in international relations.

Our Program

The foregoing principles and convictions, however, will avail nothing, unless they are translated into concrete proposals calling for specific activities. For the cure of so frightful and so complex a disease as this that afflicts mankind, no single or simple prescription will suffice.

CHRISTIAN CONSECRATION

No important spiritual movement or moral reform has ever taken place without prayer, faith and consecration. The demons of race pride, prejudice, and selfishness will never be cast out by prudential considerations and "enlightened self-interest." These may indeed lead to certain developments of international organization, but they cannot and will not produce that attitude of mind and fervor of spirit upon which alone can permanent world justice be established and durable peace be insured.

For the attainment of the right spirit in our international relations, our churches and our people must have a larger measure of the spirit of Jesus. Our modern task must be grappled with by pastors and laymen as a task in moral and spiritual life no less than as a task in international economics and politics. We must gain a more vital grasp on the Christian doctrine of the atonement. We must recognize it not only as a mystery to be joyfully accepted and a profound doctrine to be believed, but also as a mighty force to mold life and guide conduct. Self-sacrificing activity, though it cost heavily, is the supreme teaching and practise of Christianity. This is the secret of its power.

Only suffering love can redeem the world - not only the suffering love of God in Christ - but the resulting sacrificial love of the disciples of Jesus. A church that does not beget sacrificial living among its members is powerless. Christ's redemptive and reconciling work for the world is not complete till all his disciples have shared with him in his suffering for the sin of the world that they may share with him in its reconciliation and redemption.

God is in all Christians reconciling the world to himself in proportion as they are loyal disciples of their Master, filled with His Spirit, doing His work, in His way.

If the church of America is to create those conditions in America by which alone America's international relations are to be made Christian, we must begin with the church itself. We must raise up men and women by the million, filled with that spirit of Jesus that conquers selfishness, ill will, and malice, and that through loving self-devotion to the welfare of men, persuades them to love God and to do His will. The distinctive and supreme work of the church, as of the individual Christian, is the work of reconciling men to God through lives of prayer, faith, self-sacrificing devotion and love. This spirit will find expression in many forms of action.

Sacrificial Generosity

Let Americans abound in generosity for the relief of suffering. The appalling misery of the millions - individually as innocent as we - calls for corresponding generosity from us. Their unparalleled needs and our unparalleled prosperity impose upon us a duty commensurate with both.

What should the churches of America now do? In the years right ahead of us, billions of dollars are needed for the work of restoration in Europe. Our people have the money. If the pastors are faithful and the churches are systematic in this undertaking, it can be secured. Let every minister press home the parable of the Judge at judgment day. Are we prepared to hear from His lips the dread words, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

Not enough will it be for preachers to exhort. Our united churches should enter upon a mighty, persistent, systematic campaign. We should undertake this work with the skill and method of big business.

We have joyfully spent billions for the overthrow of autocracy. Shall we not now with equal joy give other billions to heal the ravages of the war? We wish a world in which love, sympathy and brotherhood may really prevail and all war be forever impossible. But how may this come? How save by sacrificial service? If the Christians of Christendom should give as much thought and energy, money and sacrifice to the establishment of a Christian world as they have given in the past four years to the military destruction of political autocracies can we doubt the result?

A League of Nations.

The war crisis of the world has passed. but a world crisis is upon us. "Are we to lapse back", asks Lloyd George, "into the old national rivalries, animosities and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace?"

"Shall there be a common standard of right and privilege for all peoples and nations." President Wilson inquires, "or shall the strong do as they will and the weak suffer without redress?"

The time has come to organize the world for truth and right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a League is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth.

The Church of the Living God rightfully calls for the creation of agencies adequate to enforce law, to keep order throughout the world and to preserve the rights of the weak and helpless. Selfish and lawless nations must be restrained. Security and fair economic opportunity must be guaranteed to each by the united power of all. "The impartial justice meted out must involve no discrimination between those to whom we wish to be just and those to whom we do not wish to be just." These are matters fundamental to the rule of the Prince of Peace.

The world is now so small, the life of nations so intertwined, the mastery of nature's titanic forces so complete, and the power of selfish, economic or nationalistic groups to enslave whole peoples and to bring tragedy to the entire world so dangerous, that the re-establishment of the old world-order of irresponsible states has become intolerable.

We must have a governed world in which the security and rights of each shall rest upon the combined strength of all. Humanity must be organized on a basis of justice and fair dealing. The law of brotherhood must supercede the law of the jungle.

A League to attain these results must be democratic in spirit and in form. It must be capable of continuous adjustment to the advancing life of separate nations and also of the world. It must be directed by the enlightened conscience of mankind. The heroic dead will have died in vain unless out of victory shall come a new earth wherein dwelleth righteousness.

The Church has much to give and much to gain. It can give a powerful sanction by imparting to the new international order something of the prophetic glory of the Kingdom of God. What is the Kingdom of God, if it be not the triumph of God's will in the affairs of men, "righteousness and peace and joy in the Holy Spirit!" And what is this vision of a world-federation of humanity organized on a basis of justice and fair-dealing, for the effective and impartial maintenance of peace, if it be not the expression of the Kingdom of God?

The Church can give a spirit of goodwill, without which no League of Nations can endure. Nations have been held together by the vivid perils and gigantic tasks of war. New bonds must be forged that will still hold them together. This is the special function of the church.

The Church can give the driving power of Faith, without which no great ideal can be realized. To doubt is to fail; to believe is to conquer..

The Church has much to gain. Its message will encounter less opposition from selfish nationalism. Its missionary enterprise will prosper as never before, freed from the blight of unChristian conduct of the nations of Christendom.

The Church will, moreover, recover its international character and consciousness. National churches will find themselves linked in a world brotherhood. A new era of fellowship and cooperation will dawn.

The League of Nations is rooted in the Gospel. Like the Gospel its objective is "peace on earth good will toward men." Like the Gospel its appeal is universal.

Let us implore our Heavenly Father, God Almighty that the Peace Delegates of the Nations may be guided by the Divine Spirit and enlightened by the Divine Wisdom to the end that they may embody in the new fabric of the world's life His righteous, loving and holy Will.

We call upon all Christians and upon all believers in God and lovers of man, to work and pray with whole souls, that out of the ashes of the old civilization may rise the fair outlines of a new world, based on the Christ ideal of justice, cooperation, brotherhood and service.

A League of Nations.

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A League to attain these results must be democratic in spirit and in form. It must be capable of continuous adjustment to the advancing life of separate nations and also of the world. It must be directed by the enlightened conscience of mankind. The heroic dead will have died in vain unless out of victory shall come a new earth wherein dwelleth righteousness.

The Church has much to give and much to gain. It can give a powerful sanction by imparting to the new international order something of the prophetic glory of the Kingdom of God. What is the Kingdom of God, if it be not the triumph of God's will in the affairs of men, "righteousness and peace and joy in the Holy Spirit?" And what is this vision of a world-federation of humanity organized on a basis of justice and fair-dealing, for the effective and impartial maintenance of peace, if it be not the expression of the Kingdom of God?

The Church can give a spirit of goodwill, without which no League of Nations can endure. Nations have been held together by the vivid perils and gigantic tasks of war. New bonds must be forged that will still hold them together. This is the special function of the church.

The Church can give the driving power of Faith, without which no great ideal can be realized. To doubt is to fail; to believe is to conquer.

The Church has much to gain. Its message will encounter less opposition from selfish nationalism. Its missionary enterprise will prosper as never before, freed from the blight of unChristian conduct of the nations of Christendom.

The Church will, moreover, recover its international character and consciousness. National churches will find themselves linked in a world brotherhood. A new era of fellowship and cooperation will dawn.

The League of Nations is rooted in the Gospel. Like the Gospel its objective is "peace on earth good will toward men." Like the Gospel its appeal is universal.

Let us implore our Heavenly Father, God Almighty that the Peace Delegates of the Nations may be guided by the Divine Spirit and enlightened by the Divine Wisdom to the end that they may embody in the new fabric of the world's life His righteous, loving and holy Will.

We call upon all Christians and upon all believers in God and lovers of man, to work and pray with whole souls, that out of the ashes of the old civilization may rise the fair outlines of a new world, based on the Christ ideal of justice, cooperation, brotherhood and service.

RECEIVED

JUN 2 1919

Mr. Speer

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JUN 6 1919

The number and situation of the Protestants in the 26 eastern counties demanded by the Rumanians.

By **Aloysius Kovács,**¹⁾

directorial member of the Hungarian National League.

The endeavor of the Rumanians to detach the eastern parts of Hungary peopled by Rumanians threatens with annihilation the great number of Protestants living on the same territory. It is known from history that in Hungary and in Transylvania the reformation has spread fast. The majority of Hungarians and Saxons have adopted Protestantism. The diet of 1544 at Torda has passed already the first act for the defence of the freedom of conscience. In this time becomes Transylvania an independent principality. She has maintained this independence for 150 years, extending her rule also to the north-east up till Kassa. During this time Transylvania has acquired such power and dignity, has fulfilled such a mission, and played such a role also in international affairs that were far beyond the proportions justified by her extent or population. Transylvania owed this power and dignity to her Protestantism, to the love of freedom engendered by her Protestantism and to her frequent intercourse with the Protestants of the great western countries. Also for the establishment of the freedom of conscience for the Hungarians the Transylvanian Protestants have done the most. Every movement to defend the Hungarian national and religious freedom against the dynasty wishing to oppress both — was started from Transylvania. In the thirty-years-war too Transylvania has taken an important part — highly valued by the Protestants of the West. For this reason the Habsburg-dinasty wanted to weaken Transylvania by all means. Expecting no results in Transylvania from the counter-reformation the Habsburgs tried at the beginning of the 18-th century to win over to Roman-Catholicism the Rumanians who at that time were belonging yet all to the Greek-Oriental church. They attempted with many favors to bring about a union but had only a partial success. Since the 18-th century there has not been any greater religious movement in Transylvania. The different denominations have held their positions that were somewhat modified only by the greater or smaller multiplication or migration of this or that.

¹⁾ Translated by J. György. Ph. D. of Harvard Univ.

According to the census of 1910, on the territory of the 26 counties claimed by the Rumanians unreasonably on account of their population there are living 1,526,597 Protestants. Of these there are 1,044,623 Reformed, 412,102 Evangelicals and 69,872 Unitarians. The Reformed and the Unitarians are almost unexceptionally Hungarians, the Evangelicals — excluding some thousand Hungarians about Brassó — are all Germans, outside of Transylvania they are Hungarians, Slovaks and Germans. *Of all the Protestants in the whole country there are only 3,556 souls of Rumanian mother-tongue.* Thus if the above one and a half million Protestants were incorporated into Rumania, then such people would come under Rumanian rule who are both in race and confession entirely strange to the Rumanians.

The Protestants make 22·3% in the 6,841,379 population of the 26 counties and 26% in the 2,678,369 population of Transylvania. But in some counties *they have absolute or relative majority*, — namely among the counties outside of Transylvania in Békés and in Bihar, inside of Transylvania in Brassó, Háromszék, Kis- and Nagy-Küküllő, Maros-Torda and Udvarhely and besides in the two municipal towns Kolozsvár and Marosvásárhely — *altogether in 8 of the 17 Transylvanian municipalities. The Protestants of Transylvania are thus distributed that in almost half of the municipalities they form the majority in the denominations.*

Moreover the culture of the Protestants is on a much higher level than that of the other denominations (excepting the small number of Jews) and especially of the two Greek denominations whose followers are mostly Rumanians. Taking the whole eastern territory, according to the census of 1910, of all the Protestants above 6 years of age there are 73·2% who can write and read, but of the Greek-Catholics and Greek-Orientals only 34·9%. The difference is the like in Transylvania herself. Here of the Protestants 75·5, of the Greek denominations only 33% can write and read. These figures clearly show the great intellectual superiority of the Protestants that can not be attained by the Rumanians only after a long time. And this backwardness of the Rumanians in cultural advance can not be considered as the sin of the Hungarians. In the population over 8 years of age *among the Rumanians of the Kingdom of Rumania exactly the same percentage — namely 36% — can write and read as among the Rumanians in Hungary*, — altho in the Kingdom of Rumania they have all the means and ways to promote their own civilisation. Hence it is evident that the low culture of the Rumanians in Hungary can not be improved by the culture of the Rumanians abroad.

The Protestants of eastern Hungary are much farther advanced also in the higher culture than the partisans of the two Greek denominations. Their vigorous spiritual life — a permanent characteristic of Protestantism — has created a great number of middle-schools. Most of these — especially those in Transylvania — are until to-day denominational. At present in the 26 eastern counties there are 25 various middle-schools — such as gymnasia, real-schools, girls'gymnasia — being of protestant character. In Transylvania alone there are 18 such middle-schools. The work of these institutions — though many of them trace their origin back to several hundred years — were frustrated or at least hampered if these parts were to be joined to Rumania.

The educational policy of Rumania till now is deterring. *Rumania does not allow even the elementary schooling of children descended from Rumanian citizens in any other language save in Rumanian.* The 100.000 Roman-Catholic Csángó Hungarians in Moldavia do not have a single Hungarian elementary school. Such facts offer but little hope and warrant of the respect to be expected from Rumania for the language and freedom of teaching in the protestant Hungarian and German schools. The intolerant denominational politics of Rumania — manifesting itself through the persecution of the Jews (not executing the decisions of the congress of Berlin), and through the systematic Rumanianisation of the Hungarian Roman Catholics by Italian priests — greatly threatens the religious life and confessional liberty of the Protestants. Therefore every Protestant has to raise his or her voice against the incorporation of Hungarian territories into Rumania. The Oriental church in general is the representativ of tyranny, of the oppression of conscience' freedom and of vehement nationalism not only in Rumania but also elsewhere.





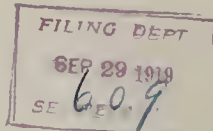
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FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

PUBLICITY SERVICE

JASPER T. MOSES, DIRECTOR

105 EAST 22ND STREET, NEW YORK, N. Y.



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SEP 10 1919

Mr. Spear

For Release

Sept. 26-1919-

CHURCH COUNCIL CALLS FOR JUSTICE TO THE NEGRO
THE PROBLEM NO LONGER SECTIONAL
COOPERATION AND RACIAL UNDERSTANDING NECESSARY

A call to the citizens of the United States to act in conformity with the high ideals of democracy and of Christianity in the present condition of strained relations between the races has just been issued by the Federal Council of the Churches of Christ in America, acting in conjunction with a large representative committee of white and colored citizens from all sections of the country. This committee met recently in New York City on the call of the secretary of the Home Missions Council and the chairman of the Committee of the Federal Council on Negro Churches. Much time was given to a full and free discussion of the racial situation. As a result this address was issued which represents the thought of these leaders and the deliberative judgment of the Administrative Committee of the Federal Council of the Churches of Christ in America.

A STATEMENT AND RECOMMENDATIONS

ON THE PRESENT RACIAL CRISIS.

The recent race conflicts in some of our cities challenge the attention of the Churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America.

In the fellowship of the Federal Council of the Churches of Christ in America are included 3,989,852 members of the Negro churches. In speaking therefore at this time for humanity and justice we voice the mind and conscience of both races. The present situation is a challenge to the Churches charged with the promotion of the brotherhood of man, which look upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the Negro, thus securing peace and goodwill between the races. Beyond all else the present situation calls for confession on the part of Christian men and women of failure to live up to the standard of universal brotherhood as taught by Jesus Christ.

In the adjustment of race relations our country has in this crisis not only its own conscience to satisfy, but also to justify itself as a nation before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settlement therefore of race relations will influence in a very large measure the settlement of race relations in other parts of the world.

We must face frankly the fact that a most dangerous inter-racial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide and the

adjustments must necessarily be made on the basis of national responsibility. The migration of thousands of Negroes to the North emphasizes this fact. The outbreaks in several cities and the persistence of the anarchy and treason of lynch-law imperil our democracy.

The actual practice of the principles of the brotherhood of Christ can prevent such conflicts and nothing else will. The Church must offer the ideals, the program and the leadership in this crisis. The Church must meet its obligation, or leadership will pass not only to secular agencies, economic or socialistic, but to forces that are destructive of civilization.

We must confess that the Church and its ministry as related to the welfare of the Negro has been too little inspired by the fundamental principles and ideals of Jesus Christ. Communities that have expressed horror over atrocities abroad, have seen, almost unmoved and silent, men beaten, hanged and also burned by the mob.

The Negro has ever shown profound faith in God and has always looked to the Church for leadership, for counsel and for guidance. The Church which for fifty years has a record of almost unmatched service in the education and betterment of the race will now be recreant to her trust and lose her birth-right of service if she does not meet this confidence with a full sense of responsibility and a full measure of service for justice, peace and goodwill. To this end we therefore urge upon the Church, her ministry and membership this constructive program:

A CONSTRUCTIVE PROGRAM FOR JUST INTER-RACIAL RELATIONS

1. The Government, local, state and national, should impartially guarantee to all classes security of life and of property. Mob violence is becoming a crowd habit. When life and property are ruthlessly taken, when men and women are lynched with no protection from officers or courts, law and

order are trampled under foot. We call upon the pulpit, the press and all good people to create a public sentiment that will support necessary legislation for the enforcement of existing laws, that life, liberty and the pursuit of happiness may be equally assured to all classes.

2. The Negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions. The entrance of large numbers of Negroes into the various industries emphasizes the necessity of an immediate amicable adjustment of relations with white employers and fellow-workers.

3. We call upon men and women everywhere to protect the sanctity of home and womanhood. We record with satisfaction the growing enlistment of Negro leaders in a program of education and Christianization such as tends to prevent crimes that provoke mob violence. The home of the Negro should receive the same measure of respect and protection as that of other Americans, and the sanctity of his home relations should be safeguarded in every possible way. Swift and impartial action of the law should strike the violator of the sanctity of any home, white or black.

4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for Negro citizens.

5. We strongly endorse the plea of the Negro for equal traveling accommodations for equal charges.

6. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation but also as a necessity for national welfare. We emphasize the urgency of giving to the Negro his full share of local and national funds.

7. Qualifications for franchise should be administered irrespective of race, creed or color.

8. Closer cooperation between the races should be promoted by organizing local committees of white and colored people in towns and communities for the consideration of inter-racial welfare. All possible agencies should be enlisted in fostering a spirit of justice and of goodwill in the relations of one race to the other. We recommend that the governor of each state appoint a standing committee for the careful study of the causes underlying race friction with a view to their removal and that Congress be requested through a non-partisan committee to investigate the disturbed and threatening inter-racial situation throughout the nation.

Racial understanding and cooperation furnish the only sure basis of race adjustment in a democracy. The root of the matter is the failure to recognize the Negro as a man. The basis of distress on both sides is fear, and "fear hath torment". Respect for Negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity and for permanent racial peace. If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and goodwill abroad, let us apply the same program at home.

Frank Mason North, President of the
Federal Council of the Churches of Christ in America

Albert G. Lawson, Chairman, Administrative Committee

Wilbur P. Thirkield, Chairman of the
Committee on Negro Churches

Charles S. Macfarland, General Secretary

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A MESSAGE

From the Federal Council of the Churches of Christ in America to its Constituent Bodies

IN behalf of the Federal Council we send you greetings, with thanksgiving to God for the blessing which has been upon your work for the advancement of His Kingdom. The Council recognizes that the most important task of the churches is to bring men and women into personal fellowship with Jesus Christ, and to enlist them in the furtherance of His purposes for the world. We do not forget that in this work, as in all the service of the churches, the blessing and leadership of God is an essential factor. Hence in association with the British Evangelical Alliance the usual Week of Prayer was arranged; subjects for the Easter Week of Prayer were also prepared and sent to the churches.

A special meeting of the Council, made imperative by the ending of the war and the emergency of post-war problems compelling consideration, was held at Cleveland, Ohio, in May. It was attended by over three hundred members and others, including representatives of the Protestant churches of Belgium, France, and Italy. The constituency of the Council was enlarged by the reception into membership of the Christian Reformed Church in North America and the Churches of God in the U. S. (General Eldership). Among other important actions taken was the adoption of resolutions asking Congress to enact a federal law for the suppression of lynching and urging the War Department to provide for a Chaplain Corps; also the sending forth of a special message to the churches "From World War to World Brotherhood."

COMMISSIONS AND COMMITTEES

The war united us not only in patriotic service but in Christian activities as well. We found that we could work together to a degree that we had not anticipated. Providentially the churches had in the Federal Council a medium through which united service could be effectively undertaken. The General War-Time Commission was organized, including in its representation some church bodies not members of the Council, and its work has been notable. The Commission held its final meeting on April 29th and has practically completed its task. Through the Commission the various denominational War Commissions were able to correlate their work. The extent of the Commission's activities is suggested by the names of some of its sub-committees: Survey of the Field and Work, Investigation of Conditions in France, Army and Navy Chaplains, Camp Neighborhoods, Interchurch Buildings, War Production Communities, Welfare of Negro Troops and Communities, Interned Aliens, Social Hygiene, War-Time Work in the Local Church and Co-operation with the Red Cross, Exchange of Ministerial Service, Recruiting and Training for the Work of the Churches at Home and Abroad, Days of Prayer and the Devotional Life.

The Committee on the War and the Religious Outlook was designed to bring to the churches the meaning of the war for them and their work. As a partial report several important pamphlets have been issued by the committee on special problems resulting from the war and a final report will soon be presented to the churches.

The permanent Commissions and Committees have also been unusually busy in their varied work.

The Commission on Evangelism is the clearing house for the evangelistic work of the churches. Pastoral evangelism is being emphasized and the Secretary has addressed more than twenty thousand pastors in different church assemblies and has given courses of lectures on evangelism at many of the theological schools. The help of the Commission has been asked in federated movements in twenty-one states.

The Commission on International Justice and Goodwill, in co-operation with the World Alliance for International Friendship through the Churches, is pushing plans for organizing the fellowship of the world. Representatives of the Commission attended the meeting of the International Committee of the World Alliance at The Hague in September.

The Commission on Interchurch Federations is organizing city and state federations of churches. During the past year strong federations have been formed in a dozen widely separated cities, in most of which capable Executive Secretaries have been secured.

The Commission on Temperance is steadily increasing its work in co-operation with the National Temperance Society. *The National Advocate*, its official organ, and two other papers are published by the Joint Committee representing the two bodies, *The Youth's Temperance Banner* and *The Water Lily*.

The Commission on Christian Education is endeavoring to co-ordinate educational programs in the local churches and to further Christian education in the home. It is also making a study of week-day religious instruction and carrying forward special surveys in the general field of Christian education.

The Commission on the Church and Social Service has had its work greatly increased by the war. It is a clearing house for the denominations in their efforts to better the social and industrial conditions throughout the world. In its plans and varied efforts it emphasizes the need of a Christian attitude in dealing with social problems. The Commission has made several surveys of war production centers and is now investigating scales of wages. The Executive Secretary is in Europe studying especially industrial conditions for the Interchurch World Movement and the Commission.

The Commission on the Church and Country Life is engaged in the work of securing co-operation between rural churches. It is now making state surveys.

The Commission on Relations with the Orient has aided in securing reform of some of the conditions in Korea, and has been continuing its efforts towards better understandings with the Far East.

The Home Missions Council co-operates heartily with the Federal Council. Through committees and its Executive Secretary, Rev. Alfred Williams Anthony, it co-ordinates the home mission activities of the various denominations.

The Committee on Negro Churches has given long-continued attention to the present strained relations between the races. In conjunction with a representative committee of white and negro citizens it has issued a timely and significant appeal to the churches. The constructive program recommended by the committee will be presented by the Chairman, Bishop Wilbur P. Thirkield, and others, in a series of mass meetings and conferences throughout the country.

FOREIGN RELATIONS

Relations with Protestant Christians in foreign countries have taken an ever-growing place in the work of the Council and foreign correspondence is increasing. Through the Commission on Relations with France and Belgium fraternal messages have been exchanged and practical help has been extended to the churches of these countries. This Commission was organized at the request of denominations having work or aiding work in these countries, and its Committee on Work is made up of representatives of the mission boards of these denominations. The important work of reconstruction in which the different denominations will have a part is thus being planned co-operatively, and the waste and loss of efficiency which would ensue from unrelated efforts will be avoided. Representatives of the Council will attend the meeting of the French Protestant Assembly in November. National church bodies in other countries of Europe have approached the Council with reference to co-operation and a special committee is considering the whole question of the principles of our relationship to national religious bodies in European countries.

The organization of the Interchurch World Movement has enlisted close co-operation on the part of the Commissions of the Council. Secretary Tippy, of the Commission on the Church and Social Service, and Secretary Brunner, of the Commission on the Church and Country Life, with others, are giving a considerable portion of their time to this work. The relationship between the Federal Council and the Interchurch World Movement has been carefully formulated by a committee representing both organizations.

The Department of Religious Publicity continues the publishing of the monthly Bulletin and issues at frequent intervals a clipsheet which provides news items for over eight hundred newspapers and other publications. Special bulletins are also furnished the press on all important matters.

The national offices of the Council and its various Commissions in New York include about fifty office rooms, with a staff of over sixty. The Washington office, the center of very great activity during the war, is still maintained and is of conspicuous worth. It is indispensable in making possible close relations between the Council and activities which center at the national capital.

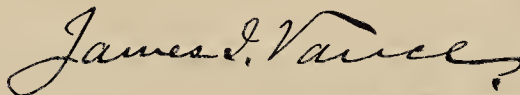
PLACE AND PURPOSE OF THE FEDERAL COUNCIL


Movements for Christian unity became intensified during the war period and have multiplied to an unusual degree. Confusion is likely to result through the number of these unrelated movements and their difference in emphasis and aim. In the midst of these movements the Federal Council occupies a strategic position. It is probably the only clearly defined, solidly constituted organization which officially represents the denominations themselves. Upon its vitality the whole co-operative movement largely depends. The basis of its organization, as adopted by its constituent bodies, is such as to provide the medium for a common, united service, without commitment of either itself or them to any formal theory as to the ultimate form for the organization of the churches. The structure of the Council is thoroughly representative of the thirty-one denominations that have created it, the members being officially chosen by the various denominational bodies. To make the organization still more efficient a Committee of Fifteen has been studying how to relate both the Council itself and the Commissions more closely to the various evangelical communions and their organizations, and thus make all its work the expression of the common mind of the churches. If increased executive action is desired in the interest of the constituent denominations, the basis of agreement can be amended and such additional responsibility indicated, with its aim and limitation. By the constitution the organization is such that this can readily be done.

New tasks are rising before us — tasks that can be met only by a generation of men fully consecrated to the purpose of God as revealed in Christ and working together in love for the redemption of the world. The tasks of the war brought us together as Christians in most intimate relations in our common work. May not the tasks of peace bind us together yet more closely, remembering the word of our Lord, "One is your Master and all ye are brethren."

For the Federal Council,


President.


Chairman of Executive Committee.


Chairman of Administrative Committee.


General Secretary.



For Immediate Release.

FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

PUBLICITY SERVICE

JASPER T. MOSES, DIRECTOR

105 EAST 22ND STREET, NEW YORK, N. Y.

609

Church Council Takes Advanced Stand on Economic and International Questions

15 318
Annual Executive Committee Meeting of Federal
Council Held at Baltimore, Dec. 10-12.

At a time when the attitude of the Senate of the United States toward the brotherly obligation of America to share the world's burdens and problems is in serious question, the Protestant Churches of our land have spoken out clearly, and, through their representatives on the Executive Committee of the Federal Council of the Churches of Christ in America, have manifested a new and splendid realization of their world-wide responsibility.

In the three days' session just closed at Baltimore, the most widely attended, most representative and powerful gathering of the kind yet held by the Council's Executive Committee, such international questions were dealt with as our Christian duty to Mexico; the necessity for a League of Nations; the calling of a world conference of the Christian churches in the near future; our opportunity to help the emerging nations of the Orient and especially to guard their citizens in our borders from unjust treatment; the obligation to restore to pre-war strength the churches and Christian institutions of the Protestants of France and Belgium and our further pressing duty to hasten to the economic relief of the starving peoples of Europe (this last call coming from an outside secular source). The splendid bond of national and religious brotherhood that binds American Protestants to churches of like faith in England and Holland was emphasized through plans for the celebration both in America and abroad of the Mayflower Tercentenary.

The moral, industrial and economic situation within the United States was given careful and earnest consideration by the Executive Committee and various subcommittees and a resolution was passed urging that a truce on

strikes be declared, lasting at least six months, in order that the industrial equilibrium of the country might be re-established and the present abnormally high prices be reduced in order that wages might have greater purchasing power. The resolution specified that the interests of labor must be safeguarded in this truce and that the recognition of the representative capacity of the unions was not to be altered or withdrawn.

Recognizing that one of the dominant social questions of the present is "law and order" and that this matter is closely tied up to the liquor problem, the Executive Committee adopted the recommendations of the Commission on Temperance, pledging their cooperation and support to the Government and its organization for the enforcement of the 18th Amendment, urging the enactment of a law to prohibit intoxicating drugs, including peyote, used increasingly by the Indians of the Southwest, and promising hearty cooperation to the prohibition workers in other lands.

For the League of Nations

A resolution was unanimously passed, reaffirming the faith of the Federal Council in the League of Nations and calling upon the ministers and churches of the nation to exert every possible influence upon the President and Senate to secure the immediate ratification of the Covenant of the League of Nations with such reservations only as are necessary to safeguard the constitution of the United States and which shall not substantially alter the character of the Covenant and shall not require its re-submission to the Allies and Germany nor hinder in any way the full and equal participation on the part of the United States in all the activities of the League.

Strong resolutions were passed urging peace with Mexico which were given to a committee to be conveyed personally to the President and to Secretary Lansing. These will be made public as soon as they have been duly represented by the committee which consists of the Rev. Charles L. Thompson, Bishop

William F. McDowell, Bishop James Cannon, Jr., Rev. Charles S. Macfarland, John M. Glenn and Alfred R. Kimball.

Foreign Representatives At The Meeting

The Executive Committee was fortunate in having as its guests at Baltimore representatives from the churches of France, Switzerland, Holland and Great Britain, as well as a distinguished Japanese educator who, however, announced himself as distinctly from California rather than from his native land. Professor Inui insisted that there is no Japanese question at present in America, that it is purely an American question which is sometimes agitated. He said that the Japanese on the Pacific Coast have perfect confidence in the United States, that they have come to know Uncle Sam and to trust him implicitly. They have learned that he has a big kind, heart though now and then he relapses into bad manners.

Pastor Henri Bach of the Lutheran church in Paris was introduced and brought the greetings of the French Protestants to the Executive Committee. Madame Bach accompanied him and spoke briefly in appreciation of the many new and practical ideas which they had been able to receive from their contact with the American churches and which they hoped to put into effect upon their return to France.

Mademoiselle Julia Merle d'Aubigne of France said that the one word which epitomized her attitude toward the American churches was "Merci". The French people have been grateful for the help received during the hard years of the war, and especially for the final coming of our wonderful soldiers. Mademoiselle d'Aubigne said that their appeal was not to keep alive the Protestant churches in France, because they must do that for themselves; but it was for the necessary help to restore their physical equipment so sorely shattered by the war. She further stated that this needed assistance was only a fair return for the help given in planting Protestantism in America, furnished by the great tide of French Huguenot immigrants who came to our country in the seventeenth and

eighteenth centuries.

The speaker for Great Britain, Mr. Harry N. Holmes of London, told of the coming of the American soldiers into the front lines at the time when Paris was so seriously threatened, and of a marvelous change of spirit in all the allied armies resulting from their timely arrival.

Captain J. W. Gunning of Holland, spoke of the sufferings of his country as one of the frequent instances in which the innocent bystander receives more serious injuries than the combatants themselves. He referred to the preparations under way by the Dutch churches for the observance of the Mayflower Tercentenary.

On behalf of Switzerland the Rev. Emil Brunner brought a message of friendship and brotherhood saying that America is now looked upon as a source of religious inspiration and initiative just as Switzerland was four hundred years ago.

Report of General Secretary

The report of the General Secretary, Rev. Charles S. Macfarland, was presented to the Committee in a thirty page pamphlet which summarized the varied labors of the central administrative department of the Federal Council during the year. The closing of the work of the General War Time Commission with its many ramifications, the increasing dependence of the Government and civic bodies on the Council as representing the Churches and the widening scope of international religious fellowship and service were outstanding features of the report.

Dr. Macfarland, in concluding, summarized the place and work of the Council as follows:

The Task of the Moment

"The whole movement for Christian cooperation is in some peril at the present moment from the confusion resulting through the many different and generally unrelated movements in its interest. The denominational consciousness in the constituent bodies of the Federal Council was never so strong as at the present moment and it is rapidly deepening. We thus have these two seemingly contradictory phenomena--intensified denominationalism and increasing unity.

The Federal Council occupies what might be termed a mediating position of guidance to the whole movement for unity. Among its chief contributions are those in the interest of stability and practicality.

"In an exigency like this, where we thus find intensified denominational consciousness and activity, together with a general and genuine spirit of cooperation, in the midst of more or less confusing interdenominational and union movements, the Federal Council occupies a strategic position. It is a clearly defined, solidly constituted organization which fully represents the denominations themselves. Upon its vitality, therefore, the whole cooperative movement largely depends. Above all, the denominations themselves must, as such, be held firmly together in the Council. Its work of promotion through the past ten years has been the chief factor in making possible other cooperative movements, and it continues to be an important factor in conserving the work of those movements."

Reports of the Commissions.

The report of the Commission on Christian Education presented by the acting secretary Rev. B. S. Winchester dealt with the fundamental importance of Christian education in every attack which the Church is to make upon existing social problems and the comparative futility of educational programmes unless worked out and carried out by agencies working in closest cooperation. The report of the Commission on the Church and Country Life and the general discussion which followed, brought out the fact that absentee pastors, low salaries and excessive denominationalism are among the greatest problems the country church has to solve.

Rev. Rufus W. Miller of Philadelphia presented the report of the Commission on Temperance, whose Chairman, Hon. Carl E. Milliken, Governor of Maine, occupied the chair. The report covered the activities of the United Committee on War Temperance Activities in presenting to our soldiers and sailors, in camps here and abroad, scientific anti-alcohol information by means of posters, literature, stereomotorgraphs and special speakers. Hon. Wayne B. Wheeler, Counsel for the Anti-Saloon League and a leader in the fight for the 18th Amendment made a stirring address in which he referred to the Amendment as "the greatest piece of constructive legislation ever adopted by a self-governing people". The only way to safeguard our victory, says Mr. Wheeler, is to drive liquor from the whole earth; and the battle for enforcement in

our own country is just beginning.

Rev. Charles L. Goodell, Secretary of the Commission on Evangelism, reported the increasingly successful campaigns of federated evangelism which this commission has been promoting all over the country. The plan for community evangelistic campaigns to culminate next Easter is enlisting the hearty support of many cities and in some cases, as in Indiana, the movement will be state-wide.

Europe Not in Immediate Peril of Bolshevism - Says Dr. Tippy.

Rev. Worth M. Tippy, who has recently returned from an extensive survey of post-war social and industrial conditions in Europe, reported for the Commission on the Church and Social Service, of which he is Executive Secretary. He visited England, Scotland, Holland, Germany, France, Belgium and stated that the extreme socialists constitute only an aggressive minority in each country with but the remotest likelihood of getting into power. Even in Russia the Soviet Republic is being profoundly modified. French Protestantism is numerically weak but constitute an "intellectual aristocracy," but they are as yet little socialized and have few important contacts with Labor and with social and community movements.

The Commission on Inter-Church Federations, through its Secretary, Rev. Roy B. Guild, reported that there are now thirty-five city federations and five state federations, having employed executive secretaries. The existence of the organizations has made possible a much earlier contact of the Interchurch World Movement with these communities than where federations do not exist.

Rev. Sidney L. Gulick, Secretary of the Commission on Relations with the Orient, stated that most of the present anti-Japanese agitation on the Pacific coast is political. In her treatment of China, America has violated her solemn treaties, in suspending Chinese immigration. The Commission advocates strict adherence to our treaty obligations and the granting of citizenship to such properly qualified Chinese and Japanese as desire it. Dr. Gulick regards the outlook for Korea as more hopeful on account of the administrative

reforms under way by the present premier.

The Committee on the War and the Religious Outlook, through its secretary, Rev. Samuel McCrea Cavert, reported that a series of studies covering in general the religious life and attitude of the soldiers, taken as a representative cross-section of American manhood, was in course of publication, several of the volumes having already been issued and others now being in press. The presence of the chairman of the committee, President Henry Churchill King of Oberlin College, in France, and the able assistance he was successful in enlisting, has made the material produced by this committee of unique value in its particular field.

Rev. Gaylord S. White reported for the General Committee on Army and Navy Chaplains the efforts now under way for the creation in the Army of a Chaplains' Corps. Major John T. Axton, Chaplain, U.S.A., spoke of the work of the chaplains, emphasizing the necessity of a closer coordination of their work.

Rev. E. O. Watson Made Secretary of Washington Office

Owing to the retirement of Dr. White from the secretaryship to resume his duties at Union Theological Seminary and to the expiration of the leave granted to the Federal Council's Washington Secretary, F. Paul Langhorne, by his congregation, both vacancies were filled by the election of Rev. E. O. Watson, who has so successfully led in the war work of the Southern Methodists and is already in thorough touch with conditions at the Capital.

In the absence of Secretary Atkinson, Rev. Frederick Lynch read the report of the Commission on International Justice and Goodwill, reporting among other things the recent conference with the representatives of European Churches, including those from Germany, held at the Hague. Dr. Lynch has been asked to act as the Chairman of a Committee that shall consider carefully the calling of an Ecumenical Conference of Christendom at an early date.

French Protestants Grateful for Help

For the Commission on Relations with France and Belgium, the Chairman

Rev. Arthur J. Brown, reported his impressions of the bravery and the sufferings the Protestants of those lands and their outstanding need of assistance. Several denominations not hitherto cooperating have definitely promised to contribute through the Commission. Dr. Brown said that he found everywhere among French Protestants a sense of deep gratitude for the work Dr. Macfarland had done while in France and the feeling often expressed that he understood their problems and needs better than any other foreigner.

Tribute to Federal Council from S. Earl Taylor

For the Interchurch World Movement, General Secretary S. Earl Taylor made an illuminating and reassuring statement of progress. He felt that in spite of some apparent overlapping there was an unquestioned field for both the Interchurch World Movement and the Federal Council and that each supplemented the other. He said that the pioneer work in interdenominational cooperation already done by the Federal Council had made possible much of the success of the newer movement.

Rev. Frank Mason North replied to Dr. Taylor in happy vein, emphasizing the present essential coordination of the two movements and the urgent necessity that both should constantly be "watching Providence" so that they might serve unselfishly and well the needs of the Kingdom.

An Appeal to the Church for Humanitarian Leadership

Representing Commissioner Herbert Hoover, Mr. Edward A. Filene of Boston spoke on behalf of the movement to finance the starving European nations, nearly all of whom will need assistance during the present winter.

"Though I am a Jew," said Mr. Filene, "I am forced to the conviction that the Church must play an important part in solving the present world tangle with all the suffering which it is bringing in its train. If the Christian teaching of 'love thy neighbor' had been more generally accepted the conference at Paris could have finished its work successfully in a week. The teaching of the Churches is the power that is needed now if the peace of the world is to be kept and Europe be brought back to the fine amenities of life for which the Church stands."

Mr. Filene explained the abnormal situation in Europe caused by the

concentration for years on war production and by the present enormous disparity in exchange caused by Europe's inability to export. He stated that in addition to these causes the excessive shipping rates combined to make wheat which costs \$2 a bushel in the United States sell at \$7 a bushel in Italy, a price prohibitive to all but the rich. Coal is selling there at \$70 a ton, of which our Shipping Board is collecting a tonnage rate of \$26.50, which is eight times the normal pre-war figure. The Churches are urged to cooperate in a movement to float a popular loan, similar to the Liberty Loans, to finance these nations and prevent the imminent starvation of millions.

Record-Breaking Attendance at Baltimore Meeting

Rev. Arthur J. Brown presided over the sessions of the Executive Committee, which were held in the Mt. Vernon Place M. E. Church. The attendance reached the unprecedented total of 180, representing nearly all the 31 constituent denominations as well as the following cooperating organizations, each of whom reported to the gathering:

The Foreign Missions Conference of North America

The Federation of Women's Boards of Foreign Missions of N. A.

The Home Missions Council

The Council of Women for Home Missions

The National Board of the Y. W. C. A.

The American Bible Society

The International Committee of the Y. M. C. A.

The Council of Church Boards of Education

The Sunday School Council of Evangelical Denominations.

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APRIL, 1920

World Friendship



Published by

The American Council of the World Alliance for
International Friendship Through the Churches

70 Fifth Avenue, New York

Application for Second-class Mailing Privilege Pending.

Purpose:

To organize the religious forces of the world so that the weight of all Churches and Christians can be brought to bear upon the relations of governments and peoples to the end that the spirit of peace and good-will may prevail, and that there may be substituted arbitration for war in the settlement of international disputes; friendship in place of suspicion and hate; co-operation instead of ruinous competition; and a spirit of service and sacrifice rather than that of greed and gain in all transactions between the nations.

World Friendship

Vol. I.

NEW YORK CITY, N. Y.

No. 1

A SHORT HISTORY OF THE WORLD ALLIANCE.

In this the first number of "World Friendship," which is to be the organ in America for the World Alliance for International Friendship Through the Churches, a word or two should be said about the inception of this organization which is so full of promise.

In the Fall of 1913, Andrew Carnegie, who more than any other man in the world had an eye for the best channels through which to use his money for human betterment, said to a group of churchmen, "The peace of the world lies in the hand of the churches more than anywhere else." It was not long before he had called together a group of twenty-nine men and entrusted them with two million dollars, the income of which was to be used through the churches for the promotion of international goodwill. These trustees incorporated under the name of "The Church Peace Union" (Founded by Andrew Carnegie).

Mr. Carnegie offered no suggestions whatever about the use of this income, but he did continually say during the weeks preceding the gift, that he thought one of the best things that could be done would be to bring together a group of the leaders of the churches from all the world to consider what the united churches of the world could do to further international peace. The trustees agreed with Mr. Carnegie that this would be the most fitting celebration of the creation of the endowment, and so the first appropriation made from the funds was for a conference of about one hundred of the leading clergymen and church workers of the world in August of 1914.

Consequently, on the first two days of August—the very days on which the war broke out—some sixty religious leaders from practically every nation of Europe and from America assembled at Constance, Germany. Out of this meeting, held on the very opening days of the war, the World Alliance for

International Friendship Through the Churches was formed. The group was forced to leave Constance before its sessions were completed, so it adjourned to London and everybody who possibly could proceeded to England, and another day's session was held in the old Westminster Hotel, London, where the plans of the World Alliance were perfected.

These plans were as follows: first, an International Committee of about sixty was created, with proportionate representation from the various countries represented. The Chairman was J. Allen Baker, M.P., and the Vice-Chairman Dr. William Pierson Merrill. The Honorary Secretaries were Dr. Frederick Lynch and Sir Willoughby Dickinson. It was then decided that every country should establish a council of its own, all these national councils converging in the international organization.

It might be thought that nothing could be done during the period of the war, but as the war went on the need of such organization of the churches was more keenly felt than ever, with the result that in England more than 6,000 members were added to its council, while in America local committees have been created throughout the whole country, and the American Council has carried on a campaign of education and propaganda during the last two years nationwide, at an expenditure of over \$100,000. It co-operated with The Church Peace Union, the Federal Council of Churches and the League to Enforce Peace in the great campaign on the churches and the moral aims of the war.

Now the war is over. The International Committee has held another meeting, this time in Holland, of which an account appears on page 12 of this issue, and new councils have been created in various lands, and everywhere the Alliance is undertaking a great campaign to enlist the members of the churches in a concerted effort to so promote international goodwill that the thought of war shall be expunged from the minds of the people and the thought of brotherhood shall take its place. Furthermore, although the League of Nations has come into being, yet no machinery, however perfect, however advanced beyond machinery which it has supplanted, can work unless it is infused with the right spirit, so the Alliance will

set as one of its chief tasks the infusing of that spirit of unselfishness and co-operation into the League of Nations that shall make it the perfect expression of a new attitude of nations towards one another.

MEMBERSHIP IN THE WORLD ALLIANCE.

BY HENRY A. ATKINSON.

Why have a new organization in the field asking for memberships?

This is a question that presents itself to almost every person who is invited to join any organization. The World Alliance, in asking for memberships in all of the principal centers of the world, believes that it has a reason for its existence, a work to do of paramount importance in this period of reconstruction, and a method by which it can secure results with a minimum of machinery and a maximum of efficiency.

The Alliance is an international organization, with an executive committee made up of representatives of fourteen countries. Dr. Nasmyth, the International Organizer, is now in Europe engaged in establishing new councils. He will visit Greece and the Balkan States, and these nations will send representatives to the World Conference, which is to be held in Switzerland the last of August.

There are ten reasons why every man and woman who loves peace and believes that it can be secured only through concerted action in all the countries of the world to secure justice and righteousness should join the Alliance:

1. Friendship is developed only through effort. A wise man has said: "I keep my friendships in repair." He was wise, and became justly popular. We have organized the world for war—and we have had war. If we organize the world for peace we will get peace.

2. Ignorance is the foe of peace. We do not know other countries and their people, and think we dislike them. To know each other is to learn respect for each other. Ignorance can be cured only through organization.

3. One million members in all the countries of the world furnishes at once the means for a world-wide campaign of

education. There are magazines now being published by the World Alliance in eight countries. A large amount of the material published in these magazines will be syndicated, and thus the members in all the countries become intimately acquainted with what is being done by the Alliance.

4. Membership gives a means for the right kind of publicity throughout the world.

5. The propaganda value of such an organization can be readily appreciated. This word propaganda has a bad significance in many minds simply because the means for spreading information has been so largely controlled by selfish interests. The World Alliance proposes to create an agency whereby the best in national and international affairs can be made a subject of common knowledge throughout the world.

6. The Alliance directs its affairs through our International Committee. Each nation elects its own members on this committee. The members of the National Council do the electing. We need a wide-spread and representative membership in order that the organization may be truly democratic.

7. Membership in the Alliance gives power, and adds weight to any international action taken by the body. Suppose we had a million members in the organization, all working for a common end. Do you suppose that Governments would lightly ignore the opinions and convictions of such a group?

8. Membership in the Alliance will help each nation to put its own house in order. Here in America we have as specific objects for the Alliance the following:

To stimulate discussion with a view to intelligent judgment on problems of world justice, world friendship, world organization, and a League of Nations.

To foster just and friendly relations between our country and all other nations, especially China and Japan, also Mexico, and the other nations of the Western Hemisphere, and to defeat the attempt now being made to stir up enmity and discord between the white and yellow races.

To foster right relations between the foreign-born and native groups in America.

To enlist and organize the churches and Christians of America for concerted action in matters of international righteousness and goodwill through the medium of our Local Committees on Co-operation with the World Alliance.

9. America must be organized adequately. If there are to be one million members in the World Alliance America must have one hundred thousand. Such a group can make itself felt here and we must not forget that our nation is now a part of the world. To fail in world leadership at this juncture of world affairs is to prove ourselves unworthy of our glorious past and make us a traitor to the peace and welfare of the world of to-morrow.

10. Membership confers rights and shows that all who give are willing to assume their just responsibilities. The church has never had a greater opportunity than right now. Men and women of goodwill have never been offered such a splendid chance to invest life and influence in a cause that is so well worth while.

THE CHURCH AND INTERNATIONALISM.

BY WILLIAM PIERSON MERRILL.

The Church of Christ has a clear and deep interest in the establishment of an international order of justice and goodwill, for these definite reasons, among others:

1. Jesus Christ is not only Saviour of individuals, but Lord of the world's life. His principles of brotherhood, service and the ethics of love are to be applied to all human relations; and He will never be Lord at all until He is Lord of all.

2. Christianity is defective until it thus dominates all of organized life. No individual can be wholly a Christian until the home in which he lives is Christian. No home can be wholly Christian until its neighborhood or city is Christian. No city can be wholly Christian until the nation is Christian. No nation can be wholly Christian until the international order is Christian.

3. There are many forward movements for reforms in the treatment of women and children, for justice of laboring men, and the like, which can never be perfectly achieved in any one country, but require international co-operation and an organized world. Believing in these causes the Church must serve the cause of internationalism, which is a vital element in their success.

4. The greatest enterprise in which the Church is interested is profoundly affected by the Christian or un-Christian character of international relationships. The greatest obstacle to Foreign Missions, next to the un-Christian conduct of men and women from professedly Christian lands, is the un-Christian conduct of professedly Christian nations in their relations with one another.

5. The outworking of a right international order gives to the Church its best promise of recovering its lost international character.

The Church was once an international institution. It is now divided into national Churches. The only hope that it may again become, as its Founder meant it to be, one brotherhood transcending all divisions, lies in the outworking of a true international order, so that Christians can be international in spirit and act without ceasing to be patriotic.

6. The establishment of an international order, and the strong maintenance of it, demand exactly what the Church professes to be able to contribute.

Real, strong and lasting internationalism is no achievement of legislation, agreements, covenants, understandings merely. There must be a spirit to give life to these bones, a great fund of goodwill, a strong and growing spirit of faith. The very function of the Church is to contribute to human society the faith which is its breath of life. And the present time offers to the Church a chance to demonstrate its spiritual power on an unprecedented scale by putting behind the League of Nations the force of goodwill, faith and love, without which it will fail.

The true social function of the Christian Church was never better stated than by an anonymous writer of the second century:

"What the soul is in the body that are Christians in the world. For the soul holds the body together, and Christians hold the world together."

To achieve and maintain a true international order is a holy undertaking, in which Christians and the Christian Church should find one of their supreme opportunities and joys.

THE CHURCHES OF AMERICA AND THE FAR EASTERN PROBLEM.

BY SIDNEY L. GULICK.

How to make right the relations of the white and yellow races is the great problem of the decades ahead of us. The maintenance of Christian relations with Japan and China, as well as the successful prosecution of missionary work in those lands, is intimately dependent on our treatment of Asia and of Asiatics who are among us. This problem should not be left exclusively to politicians to discuss and decide on narrow, nationalistic and economic considerations. Christians should study it from the standpoint of the teachings and principles of Jesus, and should find a Christian solution. No un-Christian solution can be right or permanent.

Several aspects of this question need serious and prompt attention. They involve the moral character of our nation, in the establishment of right and friendly relations with other nations.

1. Our Government makes treaties with all Governments, including those of Japan and China, in which mutual pledges are given to protect the lives and property of citizens who may be traveling or residing within their respective jurisdictions. Congress, however, has never enacted appropriate legislation whereby the Federal Administration can fulfil these pledges.

2. The treaty with China of 1880 made provision whereby the United States might temporarily suspend, "but may not absolutely prohibit," Chinese labor immigration to the United States. Two of the Articles pledged "most favored nation" treatment. We have, nevertheless, made the temporary suspension perma-

ment and absolute, and we have completely disregarded the provisions for "most favored nation" treatment. In 1888 the Supreme Court decided a test case. The judgment was that "the Scott Act is in contravention of the treaties" of 1868 and of 1880. The Act was, nevertheless, upheld as legal, because it was the last act of Congress, yet the statement was added, . . . "This court is not a censor of the morals of the other departments of Government." It was good law, but bad international morals!

To keep faith with China, and to act as a Christian nation should, those laws should be repealed. But before this will be possible new and adequate laws dealing with the whole immigration question in a Christian way will have to be enacted.

3. A fresh outburst of anti-Japanese feeling on the Pacific Coast has developed. Agitators are urging Congress to adopt a program of un-American and dangerous legislation that cannot fail to embitter the relations between America and Japan.

4. Our present immigration and naturalization laws are discriminatory and humiliating to Asiatics, and are resented. They give occasion to, and invite, repeated anti-Asiatic agitation and the enactment of laws against aliens "ineligible for citizenship." These discriminatory laws ought to be repealed. Yet it is difficult to see how they can be, unless comprehensive immigration and naturalization laws are enacted, which, while dealing equally with every people on general principles, will, at the same time, afford real safety to the Pacific Coast from the dangers of large immigration from Asia.

The issue at bottom is this:

Do the Churches and the Christian leaders in America seriously desire to establish the Kingdom of Christ in international and inter-racial relations? Have they the supreme conviction which made Washington great, that our country is to be an instrument of God in the service of the whole world? Have they the determined will to deal justly with the "stranger in the land" according to Scriptural injunction?

If these are, indeed, their desires, their convictions and their will, they will not let the Asiatic situation drift any longer.

1. They will study with intense earnestness the problem of the relations of the white and yellow races from the standpoint of the teachings of Jesus; and,

2. They will unite as citizens in urging Congress to enact proper laws:

(a) Enabling the Federal Government to keep its treaty obligations for the protection of aliens; and,

(b) Dealing comprehensively and equitably with immigration and naturalization, and repealing laws that are discriminatory and humiliating.

If responsible Christian leaders take active interest in these momentous questions and become conscious of responsibility for them, then the mass of the Christians will have the same attitude. Effective action will be secured on Christian principles. Anti-Asiatic agitations will diminish, and finally cease. The danger of a terrible, pagan, world convulsion will pass away. For the Churches will have done their duty in the realm of their greatest responsibility and opportunity—the establishment of the Kingdom of God in international affairs.

LEVELING THE MOUNTAIN OF WAR.

BY CHARLES E. JEFFERSON.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."—Matt. 17: 20.

War is a mountain—one of the most massive and immovable of all the barriers which have ever stood in the way of progress. Through the last fifty years that mountain has been clearly seen by all men possessed of eyes. It stood year after year huge and horrible and threatening on the horizon, and it was impossible for thoughtful men to get their eyes off of it. It was seen to be a devil. Men knew the havoc it would certainly work. For thousands of years mankind had had practical experience with the disposition and habits of war, and no one was left in ignorance of what war, when

once unchained, would do. But notwithstanding we saw ourselves coming constantly nearer to war, none of the world's rulers or diplomats believed that war could be abolished. It was a mountain, and who can get rid of a mountain? A mountain is deep rooted, massive, lofty and immovable. The best thing to do is to give it a permanent place on your map. "War is a biological necessity," men said. That is a way of saying in scientific jargon that war is a mountain. Others said that war is "a political necessity." That is a way of speaking of mountains in the lingo of diplomats. Some went so far as to assert that war is a divine necessity—a method devised by the Almighty for the cultivation of those traits of character in which He is well pleased. This is a pious way of saying that war is a mountain. Since war, then, is a part of our human landscape, just as Mount Hermon is a part of the landscape of Syria, the only sensible thing to do is to prepare for war. That was the logical conclusion. War was something that could not be gotten rid of, and so preparedness was the only policy which promised security. The wisdom of the policy was apparent to all diplomats and princes. And so all the nations zealously prepared. They made no effort to sweep the mountain away. They got ready to die heroically when the mountain should be reached. All the nations prepared—Great Britain, France, Germany, Austria, Italy, Russia, Japan and the United States. Every Government made as extensive and costly preparations as its people would sanction. All agreed to the maxim that if you wish to preserve the peace you must prepare for war. Of course, it was a stupid policy. It is amazing that any rational creature could ever have believed it would succeed. That is the line of least resistance—building up huge armies and navies—and so the nations moved in that direction. They were not strong enough to move a mountain, and so they squandered their time on molehills. They held two Hague Conferences, but the conferences did not venture to say to the mountain: "Remove hence to yonder place." They were dominated by distinguished Generals and Admirals, in whose philosophy it was written that war is a mountain which cannot be moved, and so, most of the time of the two Hague

Conferences was spent in considering measures for curbing the ferocities of war, in laying down new rules under which contending armies were to fight. All sorts of anthills were industriously leveled with great eclat and amid the jubulations of those who were too blind to see that the one thing of supreme importance for the consideration of the Hague Conferences was the annihilation of war. War is an infernal enemy of mankind. Its temper cannot be altered, its habits cannot be changed. To the end it will remain what it has been from the beginning—a cruel, bloody, damning piece of barbarism. War must be removed from the planet. It has no rightful place here. This earth belongs to God. God is a God of love, and therefore He hates war. To Him war is a grimy, grizzly, ferocious demon. It is the business of the Church of Christ to cast out demons, and therefore the Church, if loyal to Christ, can never accept the doctrine that war is a necessity, or that it is ordained of God. Everywhere and always it must say that war must go. The last great war would never have been fought had the leaders of the nations had faith as a grain of mustard seed. They would have said to this mountain, "Remove!" and the mountain would have removed. Alas! what a price we have to pay for our unbelief! The war was counted unavoidable, and so we all prepared for it, and the result was we received exactly according to our preparations. The preparations were on a vast and expensive scale, and so the war was of unprecedented dimensions. It burnt up over two hundred billion dollars, and dug nearly ten million graves, and loaded all the participating nations with burdens which will be heavy at the end of the third generation. If the war has taught us nothing else, surely it should teach us this, that war is a mountain which must be removed. Let no man say it cannot be removed. The man who says that is not a true friend of Christ. "If you have faith nothing shall be impossible to you." That is the way He spoke, and speaks, and he that hath ears to hear let him hear! Even now the temptation is once more to fix our mind upon the anthills—the questions of indemnities and punishment of culprits, and the fixing of boundaries—and allow our attention to wander away from the one big prob-

tem to which every follower of Christ should bend his mind—How can we abolish war? How can we cast out this devil? How can we remove this mountain? One thing is certain—namely, that war is never going to be abolished until men in large numbers believe it can be. If we do not possess the necessary faith then war will continue indefinitely to maul and plague and curse the nations of the earth.

THE WORLD ALLIANCE AT THE HAGUE.

On October 1, 1919, a group of sixty clergymen and laymen took possession of the beautiful Chateau, "Oud Wassenaer," about three miles from the centre of The Hague, for a week's conference. It was the International Committee of the World Alliance for International Friendship through the Churches. The meeting had peculiar significance from the fact that it was the first meeting of the representatives of all the Protestant Churches since the war, and more especially from the fact that five of the leading men in the German churches met with the leaders of the Churches of America, Great Britain, France, Belgium and Italy. Of course, much of the time was given to planning for the future, but some resolutions were passed, which had wide circulation in Europe. These resolutions dealt with the following subjects among others:

1. *Foreign Missions.* This resolution was the result of a long debate on the action of the Peace Conference on German Missions. It did not seem desirable to criticize the action of the Peace Conference, but the resolution did express the wish that the whole problem should be immediately studied, with the aim of securing a just settlement and that the way might soon be opened for the resumption of the German missionary societies' valuable work.

2. *League of Nations.* The League of Nations was unanimously endorsed, but emphasis was placed on the fact that without the co-operation of the religious forces of mankind, and without the nations realizing their common brotherhood no political machinery would achieve success.

3. *Declaration of Principles.* These may be summed up as follows: Society must be rebuilt on Christian Foundations;

the mind of Christ must be expressed in international relationships as well as personal; the time has come for the Churches to insist that nations practise brotherhood, and that only therein lies any hope for permanent peace; the unity of Christ's disciples must be more and more emphasized.

The committee voted to meet again in August, 1920, at Geneva. Arrangements are now being made for that meeting, and it is hoped that several representatives of the Eastern Churches will be present. Dr. Arthur J. Brown and Dr. Lynch spent two afternoons with Mr. Venizelos in London, and he was so desirous of having the Eastern Churches present at Geneva that he promised his personal help in bringing this to pass.

THREE IMPORTANT WORLD CONFERENCES TO MEET IN GENEVA NEXT AUGUST.

There are to be three conferences in Geneva this coming August, which will be of great international significance. The first is a meeting being called by the Committee on Ecumenical Conference of the Federal Council of the Churches of Christ, made up of delegates from the National Councils and federations of the various countries of Europe and from the United States. This meeting will be called for August 9th and 10th, and will consider the advisability of assembling a great ecumenical conference of the churches of the world one or two years hence to consider the common world tasks facing Christianity. This council would probably be on a large scale, and the question of writing the Eastern churches will come up.

The second gathering will be that of the World Conference on Faith and Order, which will meet on August 12th and continue in session for probably two weeks. The attendance of delegates from the Eastern churches to this conference is already assured. About two hundred representatives from all over the world will discuss the problem of Christian Unity, the conference being practically confined to this one subject.

Immediately following the Conference on Faith and Order comes the meeting of the International Committee of the World Alliance for International Friendship Through the

Churches. This group consists of about ten delegates from America, ten from England, ten from France and ten from Germany, with smaller delegations from Italy, Greece, Japan and other nations—nearly a hundred in all. This committee will discuss the co-operation of the Christian forces of the world in reconstruction and reconciliation, and in securing such a Christian world order as will promote justice, brotherhood and lasting peace. It will also consider the establishment of local councils in every country of Christendom. American preachers or others interested in the promotion of unity and goodwill will be welcomed, we are sure, as guests to all these conferences.

**SOME RECENT BOOKS ON INTERNATIONALISM
WITH WHICH ALL LEADERS OF RELIGIOUS
THOUGHT SHOULD BE ACQUAINTED.**

THE ARMY AND RELIGION. Edited by Prof. D. S. Cairns of Aberdeen University. Association Press.

This book, published in England in October, 1919, aroused more discussion than almost any other book published since the beginning of the war. A committee was set up by the Y. M. C. A. of England, with the Bishop of Winchester as chairman and Prof. Cairns as secretary, to study the religious condition of the young men of England. They sent out a questionnaire to hundreds of officers, chaplains and soldiers in the British army, and this book is an analysis of the replies, and also an outlook upon the future of the Church and religion in England, based upon the answers. Its chief conclusion is that the ignorance of the average Englishman about Christianity and the Church is colossal, and that one thing which the Church needs to revive more than anything else is its teaching function.

RELIGION AMONG AMERICAN MEN: As Revealed by a study of Conditions in the Army. Association Press.

This volume, written simultaneously with the English book mentioned above, is not quite such an exhaustive study of the situation, but it comes to about the same conclusion.

The study was undertaken by the Committee on the War and Religious Outlook, set up by the Federal Council of the Churches of Christ in America. It also undertook a great deal of special investigation by questionnaire and personal interview, and its findings are valuable, inasmuch as the American army was a perfect cross-section of the young manhood of America. The same ignorance in matters pertaining to Christianity and the Church was manifested, and the authors came to the same conclusion. This book also contains some valuable chapters upon the effect of the war religiously upon the men who participated in it, and also upon the prevalence of vice and other forms of immorality. It also has a very interesting chapter on the religion held by the average young man in America.

CHRISTIANITY AND INTERNATIONALISM. By Rev. William Pierson Merrill, D.D. The Macmillan Company.

This is a series of lectures covering the whole problem of bringing the relationships of nations under the rule and dominion of Jesus Christ. Its main contention is that there is but one ethic in the world, the same for nations and for individuals, that there can never be a stable, just and happy world, a world without wars, until the nations follow that same Golden Rule and that same principle of service which all good men follow everywhere.

WHAT THE WAR HAS TAUGHT US. By Rev. Charles E. Jefferson, D.D. Fleming H. Revell Co.

This is an extremely suggestive book and very broad in its scope. First of all it shows how the war has reinforced certain older doctrines that some had thought left behind and abandoned. It shows how those who left God out of account were mistaken. It brings out with great force that Jesus Christ knew what He was talking about, and war has taught very plainly that there is no civilization that can endure which is not established on those principles which He declared to be eternal. It also calls attention to some new truths which the war has taught us.

LAY RELIGION. By Henry T. Hodgkin of London. The Macmillan Company.

This is an exceedingly suggestive book written by one of the leading laymen in the English Churches. Dr. Hodgkin is one of the great leaders in missions and in the student movement in Great Britain. He is dissatisfied with the position the Church has taken during the last few years on international and economic problems. He feels that laymen are going to have an appreciation of Christianity which is closer to Christ's teachings than that held by the Church. But he writes the book in the hope that the Church and its leaders will learn the lesson of the war and address themselves at once to applying the teachings of Jesus Christ to every problem of life.

THE ECONOMIC CONSEQUENCES OF THE PEACE.

By John Maynard Keynes. Harcourt, Brace and Howe.

This is a volume which no one can afford to miss, whether he agrees with its conclusions or not. Mr. Keynes was the financial adviser to the British delegation to the Peace Conference at Paris. He feels that the results of the Peace Conference were an absolute failure. He says the Treaty was born out of vindictiveness rather than out of an attempt to reconstruct a Europe that should be happy and peaceful. He attempts to show that the enforcement of the Treaty as it stands means the ruin of the allied countries as well as of Germany. Incidentally it is a very interesting picture of some of the meetings of the "Big Four" at the President's house in Paris. Mr. Keynes believes that the President started in, intending to conclude peace on the basis of his high ideals, but that he was absolutely at the mercy of a group of old diplomats bent on humiliating Germany first of all, and having no faith in his idealism or in anything else except the old type of militarism and balance of power.

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*Plan of Action
me-a*

**To the Constituent Bodies of the Federal Council
of the Churches of Christ in America:**

The progress of cooperation and federation on the part of the Protestant churches has been greater during the past three years than during all the preceding period of the existence of the Federal Council. The activities necessitated by the war have contributed to this end. While due to special exigencies, they were carried on by normal processes and thus have assumed permanent form and existence. The General War-Time Commission of the Churches, under the chairmanship of Dr. Robert E. Speer, adopted policies and measures with the deliberate intention of such conservation. Its work was not performed in an independent manner, but, in accordance with the prevailing policy of the Council, through the denominational commissions working in close cooperation. Perhaps it is for this reason that the magnitude of the work has not been adequately estimated. It appears in the volume issued recently, entitled "War-Time Agencies of the Churches," which is hereby submitted as a part of this report and will appear still more fully in the final report of the General War-Time Commission soon to be issued.

The work of the Commission was prosecuted in such cooperative relations with the other departments of the Federal Council that, when the war was ended, the Commission was ready to dissolve and leave the conservation of its work to the permanent body. It had created no superfluous machinery. The carrying on of the service thus inherited from the War-Time Commission necessitated some reorganization in the administration of the Council and also a greatly increased budget.

The enlarging area of cooperation has so extended the relationships of the Council, and its increasing responsibilities have necessitated such immediate action on important measures, that the Administrative Committee has been reconstituted, by authorization of the special meeting of the Council held in Cleveland in May, 1919. It had become obvious that many important subjects could not await reference to an Executive Committee, meeting annually, and yet ought not to be dealt with by a subcommittee of the Executive Committee. It seemed clear, therefore, that the Administrative Committee, which meets each month, should consist of direct representatives of the constituent denominations. It was equally apparent that, in the interest of effectiveness and the avoidance of duplication, various other bodies, notably the Home Missions Council, should be in constant conference with the Administrative Committee.

That Committee has, therefore, been reconstituted in such a way that it now includes direct representatives officially designated by the appointing powers of the constituent denominations and of representatives, as

affiliated bodies, of the Home Missions Council, the Council of Church Boards of Education, Sunday School Council of Evangelical Denominations, Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions.

Increasing cooperation has also developed with other bodies not officially constituted by the churches and yet approved by them, and therefore representatives of the American Bible Society, the International Committee of the Young Men's Christian Associations and the National Board of the Young Women's Christian Associations have been added to the Administrative Committee. Representatives of two other bodies have been made consultative members: the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Cooperation in Latin America. The Administrative Committee of the Federal Council is, therefore, now a body genuinely representative and democratically and effectively constituted to consider our entire range of Protestant interests.

The various commissions and other committees of the Council are being similarly reconstituted to the end that they may directly represent the constituent bodies. The commissions of the Council are of two kinds—those which coordinate the activities of existing denominational agencies and those which carry out tasks not now undertaken by other agencies. The Commission on Evangelism, for example, is of the first type, being organized to bring together for more united and effective action the official representatives of the committees on evangelism appointed by the various denominations. The Commission on Relations with the Orient is an illustration of the second type, dealing, as it does, with a sphere of Christian interest for which special denominational agencies do not exist. In the case of commissions of this latter kind, where there are no corresponding denominational departments to be represented, it is none the less the avowed policy of the Council to make the Commission genuinely representative of the whole constituency.

It cannot be said as yet that the cooperative relationships thus provided for have been fully established in practice. This cooperation is, however, proceeding in an increasing degree as concrete questions arise, and the Federal Council may readily be made a body fully adequate to all of the interests concerned as rapidly as the constituent elements, denominational and interdenominational, may find it desirable.

The whole movement for Christian cooperation is in some peril at the present moment on account of confusion resulting from the many different and generally unrelated movements in its interest. The sense of denominational responsibility in the constituent bodies of the Federal Council has seldom, if ever, been so strong as at the present moment and it is rapidly deepening. At the same time, there is a general and genuine spirit of cooperation. In this situation, characterized by more or less confusion resulting from the fact of various interdenominational and union movements, the Federal Council holds a strategic position. It is a clearly defined, solidly constituted organization which directly represents the denominations themselves. For the fullest and most responsible cooperation such a representation of the denominations as corporate entities is essential. Upon the life and vigor of the Federal Council, therefore, the entire cooperative movement seems largely to depend. What the Council has achieved during the past decade has been the chief factor in making possible other cooperative movements, and it continues to be an important factor in conserving the work of those movements. It is, as our religious institutions are now constituted, the backbone of the whole cooperative undertaking. Its solid foundation, laid by the official action of the denominations themselves, and its steady development, puts it in a position to make particularly important contributions in the interest of permanent stability. This being so, the immediate future of the Federal Council is of the highest significance to the Christian world at large.

Structurally and constitutionally the Council is thoroughly representative of the denominational bodies. Its powers are determined by the denominations themselves. So far as they are willing to delegate to their Council additional powers or responsibilities it is in a position to advance into expanding spheres of service. It would seem, therefore, that it should be, in the last analysis, the body to which the churches should look for permanent, substantial and wisely considered cooperation.

Hence the strengthening of their Federal Council would seem to be one of the most important tasks today before the constituent bodies; and the proper relationship between the Council and the other permanent and established interdenominational organizations affiliated and cooperating with it, or which should be affiliated and cooperating with it, is one of the most important considerations before the entire group of interdenominational bodies.

The chief need at the present moment is for an actual intimacy of relationship between the denominations and their Council and, through the Council, between the higher governing bodies of the denominations themselves, such as has been provided for under the present administrative arrangements of the Council.

In order to provide for the expansion of this common work, the Council is increasing the executive staff as rapidly as the resources will warrant and the right men are found. Up to the present the work has been accomplished by a very small secretarial force. It is expected that in the near future more adequate executive organization will be provided, to consist of additional general secretaries and of secretaries for certain of the commissions not now adequately provided for.

The recent experience through which the nations of the world have passed has emphasized the necessity of cooperation not only in national affairs but also in international relationships in every sphere of human activity. This should be true of the Churches above all other institutions. In the face of the new situation the Federal Council has entered into fraternal and practical relations with similar federated Church bodies in European countries. The cooperation thus far undertaken has already revealed the significance of the Federal Council, as representative of the Protestant forces of America, not only in the religious life of our own land but in relation to the Christian forces of the world. The present international contacts, developed largely through sympathetic response to expressed needs of our sister churches in Europe, clearly indicate the importance of an external expression of the spiritual oneness of the Church universal.

THE PRESENT AREA OF SERVICE

It is difficult to present in a concise report the present scope of the Council's work or to give an adequate comprehension of its service. The appropriate committees of the constituent bodies should review the Annual Reports for the year 1919, which are submitted with this report.

The Central Department, at the National Offices in New York, is first of all the general correlating and guiding agency for the various departments and commissions whose work is considered month by month by the Administrative Committee. In addition to this the Central Department administers a large area of work not falling to the commissions and departments or relating to those which have no executive secretaries. One of its most important tasks at the present time is the arrangement for the proposed preliminary conference at Geneva, in August, 1920, looking towards an Ecumenical Conference of the churches of the world, in response to requests from several religious bodies in Europe.

The Washington Office has recently been organized in a manner that makes it an effective headquarters of Protestant interests at the national capital, under efficient administrative care, with a cooperating committee consisting of representatives of the constituent bodies. At the present moment one of the outstanding activities is that carried on in association with the War and Navy Departments in their program of Education and Character Building. The same sort of appropriate relationships are being established with other Departments of the Government.

The Commission on Interchurch Federations now finds a well prepared field ready for the establishment of organized and financially supported federations in local communities, its work being limited only by its resources in the way of men and funds to carry out its plans. Important City Federations have been established during the year, including Boston and San Francisco. There are now 44 Federations with headquarters and executive secretaries.

The Commission on Evangelism is rapidly taking that place of prominence which belongs to it and is developing a type of Evangelism whose results are permanent. It is mainly concerned with pastoral evangelism, beginning its work with the theological seminaries, by whose faculties and students its Secretary has been warmly welcomed. The Commission has initiated a type of evangelism, known as simultaneous evangelism, which is proving very effective in securing permanent results.

The Commission on the Church and Social Service is a body which, after ten years of effective work, has secured in large measure the confidence of both the churches and of various social institutions. It has proceeded with its work in recognition of the fact that the churches are made up of men and women of all forms of social faith from the most conservative to the most radical. It has avoided both the reactionary and the spasmodic tendencies of the time and has proceeded along the line of the more patient and permanent evolutionary methods. No similar body in the country has obtained more general confidence on the part of men and women who believe in social advance through the persuasive spirit and educational methods of the Gospel.

The Commission on Christian Education, patiently engaged with the various phases of its task, has clearly shown the need of closer correlation denominationally, interdenominationally and between the various forms and institutions for Christian Education.

The Commission on the Church and Country Life has recently issued a volume entitled "6,000 Country Churches," a reliable survey of the State of Ohio, which, in itself, indicates the value of the service rendered by such a Commission representing the churches. It has been an effective informational and promoting agency. Its staff has rendered important service to the Survey Department of the Interchurch World Movement.

The Commission on Temperance, united with the *National Temperance Society*, under new forms of activity, is cooperating in the effort to make prohibition effective by continued moral education in temperance, to which is now added education in law and order without which the laws themselves can avail little. It has recently entered into cooperative relations for the propagation of temperance work throughout the world. Measures are being prosecuted to increase the distribution of its three temperance papers for adults, young people and children.

The Commission on Relations with the Orient is a most expert and practical, as well as a most idealistic body, dealing with our relationships with the people of the East. It handles these momentous questions in a representative capacity from a viewpoint and with a freedom

which effectively supplements and serves the foreign mission organizations. Its wise and effective treatment of the delicate Korean situation is a striking illustration.

The Commission on International Justice and Goodwill was the first body of its kind and was in large measure the creator of other bodies which have now developed world relationships among the churches in the interest of its task. It works in cooperation with these bodies and represented the Protestant evangelical churches of America in the recent international gathering at the Hague.

The work of this commission necessitates joint arrangements with other bodies, illustrated by the *Joint Committee on Ministerial Exchange*, which was instituted by the Federal Council for the exchange of visiting ministers and laymen between the churches of our own and foreign nations.

As important occasions arise, committees are appointed under the authorization of the Administrative Committee of the Council, such as the *Committee on Relations with Mexico*, whose utterances are said to have had wide effect in Mexico, as well as in shaping the thought of our own people and their representative officials.

The Committee on Foreign Missions acts in cooperation with the Committee of Reference and Counsel of the Foreign Missions Conference, to forward movements of cooperation and unity, and especially, by its annual reviews, to keep before the churches the attainments already made in missionary federation, cooperation and unity.

The Commission on Relations with France and Belgium, and the less official committees which preceded it, have received from the constituent denominations and direct individual contributions, since the beginning of the war, about \$750,000, and during the year 1919 about \$245,000.

It brings together the constituent bodies having work or related work in France and Belgium for cooperative service in these countries and enlists the interest of other denominations in an evangelical work which is most strategic for Christianity throughout the world.

The Commission on Relations with Religious Bodies in Europe is now in close fellowship with federal councils, federations and similar joint bodies in practically all European countries and will, during the coming summer, send commissioners to visit and confer with our various sister churches in Europe.

The Commission is in receipt of appreciative words from several of these federated bodies recognizing the influence of the Federal Council in inducing or assisting cooperative movements in these other nations.

It is perhaps not impossible that the hope expressed by the recent commissioner from the Swiss churches may be realized, of forming a real World Federation of Federations, or at least one which shall bind together the European and American evangelical bodies.

This Commission is endeavoring to stimulate the work of physical relief in the needy European countries, as well as the relief of suffering churches.

The Committee on the War and the Religious Outlook is issuing several volumes which will be of the highest importance in interpreting the influence of the war upon religion and the present tasks of the churches, among which will be one on the present status and the future development of Christian cooperation and unity.

While this Committee is now completing the particular task entrusted to it, the actual work will be continued under the direct guidance of the Council, its work having demonstrated the

necessity for the constant study of the common movements of the churches and their interpretation to the churches.

The Committee on Negro Churches, functioning during the war as the Committee on the Welfare of Negro Troops, rendered important service in the camps and abroad and, in cooperation with a similar committee of the Home Missions Council, is working with the approval and appreciation of our colored brethren.

The Committee on the Mayflower Tercentenary, appointed by the Administrative Committee, has initiated the American Mayflower Council, which has become a comprehensive body to insure an adequate celebration of the Pilgrim Tercentenary in its religious and spiritual significance. This Council is cooperating with similar bodies in Great Britain and Holland.

The Quadrennial meeting of the Council in Boston in December will be characterized by a special observance of the Tercentenary in which it is expected that practically all the Protestant evangelical bodies will unite.

The Editorial Council of the Religious Press, organized by the *Department of Religious Publicity*, has brought together practically all of the editors of the religious papers and has been duly recognized as a Commission of the Council under authority of the special meeting at Cleveland in May.

The various lines of activity, stimulated and enlarged by the war and which could only be gradually diverted into the various Commissions of the Council, have been cared for by a *Continuation Committee* appointed by the *General War-Time Commission* when it went out of existence.

This review forbids any attempt to give record of the almost daily incidental service rendered by the Council in matters such as war relief and other general matters. This is largely rendered through the *Printing and Publication Department* which is the cooperative workshop of the Protestant churches.

Various committees are appointed from time to time to meet special needs that appear, such as the *Committee on Religious Work in the Canal Zone*.

There has been brought together a group of interdenominational bodies to consider again the question of a common building in New York.

Accompanying this report are the following volumes, for more detailed information concerning the work of the Council:

- "Volume of Annual Reports for 1919"
- "War Time Agencies of the Churches"
- "The Year Book of the Churches"
- "6,000 Country Churches"

The first three volumes of the Committee on the War and the Religious Outlook, as follows: "A Bibliography on the War and Religion"; "Religion Among American Men; As Revealed by a Study of Conditions in the Army"; "The Missionary Outlook in the Light of the War."

As our constituent bodies review the work of the Council we venture to call attention to the care which has been taken to carry out the frequently enunciated policy of never setting up a new piece of machinery when the matter under consideration could be carried out in cooperation with a body already in existence. Indeed, it may be said that one of the most important functions of the Federal Council is that of studying the whole field and of allocating common service, not only to its own departments but to various other bodies, in the interest of effectiveness and the avoidance of duplication. This is of the highest importance at the present

moment when the danger must be clearly recognized of the multiplication of federative organizations. The Council often initiates movements which are not organically connected with it but which take wider scope, in cooperation with other bodies, such for example, as the American Mayflower Council.

FINANCIAL RESOURCES

The Federal Council finds itself under obligation to call to the attention of its constituent bodies the necessity for permanent financial support.

The present denominational apportionments, amounting to a total of about \$12,000 a year, were determined upon when the total budget of the Council was about \$20,000.

The budget for the present year is a little over \$300,000, of which about \$50,000 is practically assured from contributions on the part of constituent and cooperating bodies.

The increase in the budget has been partly due to normal expansion and partly to the permanent activities developed during the war. The General War-Time Commission turned over to the Council and its other Commissions a large amount of work which required permanent activity, without, however, being able to hand over the necessary resources beyond those required to complete obligations incurred and finish work which belonged to it, because the War-time Commission itself had been largely supported from the denominational commissions which themselves went out of existence.

The funds, other than the small denominational apportionments, have been secured in the main from personal contributions from about ten thousand individuals interested in the work of the Council.

The situation has been complicated by the denominational campaigns associated in the Interchurch World Movement, because our individual givers have assumed that these campaigns were covering the whole field of both denominational and interdenominational work. The following action of the Executive Committee of the Interchurch World Movement points out the difficulty:

"The Executive Committee of the Interchurch World Movement recognizes the difficulty caused the Federal Council of the Churches of Christ in America by the financial campaign. Near the beginning of the Movement the following article in a mutually accepted statement of cooperative principles was agreed upon:

"In its financial campaign the Interchurch World Movement should take into account its effect on the financial support of the Federal Council and arrangements should be made whereby the Federal Council should be protected."

"The Executive Committee regrets that under the limitations specified by some of the denominational bodies, no provision could be made for this important matter by the Interchurch World Movement itself and that no specific or adequate provision was made in the denominational budgets, with one or two exceptions.

"The support of the Federal Council is almost entirely by individual subscriptions, and it was inevitable that a considerable amount hitherto contributed to the Federal Council should be absorbed into the funds raised by the Interchurch World Movement campaign. Experience proves this to be the case.

"The Executive Committee of the Interchurch World Movement, therefore, requests the constituent denominations of the Federal Council, the denominational campaign committees and the individual supporters of the Federal Council to assist in adjusting this matter for the present year. The Executive Committee itself will do whatever may be recommended by the denominational assemblies.

"The foregoing action is taken by the Executive Committee of the Interchurch World Movement with double readiness, because it recognizes the effective and hearty cooperation of the Federal Council, as well as its staff, and because it fully recognizes the necessity of making adequate provision for the carrying on of the work of the Federal Council which has been approved by the churches and which is indispensable to their interests."

This matter has been taken up with the denominational representatives on the Administrative Committee of the Council, who have been requested to make it the subject of consultation with the constituent bodies.

It has been suggested that the portion of the budget covering the Central Department, the Washington Office and the Religious Publicity Service, amounting to about \$150,000, be supplied, so far as possible, by denominational apportionment, leaving the work of the Commissions to be provided for by apportionments of the corresponding denominational organizations when possible and by personal contributions to be secured by the Administrative Committee.

We recognize that the denominational bodies vary in the amount of their resources to an extent that does not altogether accord with the size of their membership, and will therefore endeavor to adjust the situation in accordance with whatever action the several constituent bodies may be able to take.

It is our belief that a much larger share of the budget ought to be provided by apportionment, especially in view of the situation created by the present denominational campaigns associated with the Interchurch World Movement. Arrangements might be made whereby denominational budgets should include an item for interdenominational obligations, out of which apportionments to the Federal Council could be made.

We trust, however, that for the present year 1920, owing to the unusual situation created by the denominational campaigns in the Interchurch World Movement, such response will be made as will tide over the present emergency.

RELATIONS WITH OTHER COOPERATIVE MOVEMENTS

Since the last report of the Federal Council to its constituent bodies, the Interchurch World Movement has developed, growing out of a practical emergency largely occasioned by the several denominational forward movements, to survey their fields and to secure the resources necessary to an occupation of them.

There has been more or less constant consultation between the official representatives of the Interchurch World Movement and the Federal Council, and more particularly between the General Secretaries of the Movement and of the Council. The Council's staff of secretaries and its machinery have been placed at the disposal of the Interchurch World Movement in hearty goodwill, in all those matters authorized by constituent denominations of the Council.

While there has thus been as much consultation as the pressing immediateness of the Interchurch World Movement would permit, and while there has been, we think, the fullest possible cooperation on the part of the Federal Council, it would not be true to say that there has been no duplication, either of organization or of practical work.

The Interchurch World Movement arose out of a special exigency, to meet special conditions and to do a particular task. It is now highly essential that wise provision should be made for the conservation of all permanent results.

Another movement that has appeared since the last report of the Federal Council is the proposal of the Ad Interim Committee of the Interchurch Council on Organic Union.

Your Administrative Committee fully recognizes that the Federal Council is concerned solely with denominational cooperation and has no warrant to take up the question of organic union unless authorized to do so by the constituent bodies. Inasmuch as the proposals of the

Ad Interim Committee have been brought before the Federal Council they are referred to you for careful consideration as to how they may best be treated in the light of all the interests concerned.

We should assume that, if certain of our constituent bodies should choose to enter into organic union or unions, the newly formed body or bodies would continue to be constituents of the Federal Council, in order to preserve relationship with the other evangelical bodies which may not elect to adopt the principles of organic union.

In the midst of this situation, when so much careful thought is necessary, we would call your attention to the fact that there are two committees giving earnest study to the whole question of the future of Christian cooperation—a committee appointed by the Committee on the War and the Religious Outlook, independent of relations to the Federal Council or other organizations, composed of a few representative men in whom the various churches repose confidence, to deal with the underlying principles; and a committee appointed by order of the Federal Council to consider particularly the practical steps that the existing situation demands. The Committee on the War and the Religious Outlook is expected to submit its report by the end of the summer. The committee of the Federal Council is to report at the Quadrennial Meeting of the Council in December.

In concluding this report we would make certain suggestions for definite action by the constituent bodies.

I. We urge that in filling vacancies or electing new members to the Federal Council due thought be given to the selection of members who will be sure of attending the important Quadrennial Meeting in December and who will be thoroughly representative of all the great interests concerned.

II. Since these interests are not only nation-wide but of world-wide significance, we invite your special interest in the proposed Ecumenical Conference. In appointing the preliminary Committee on the Conference, authorization was asked of such appointing bodies as were available. We now ask that our constituent bodies definitely appoint either the present members or others, in order that, after the proposed preliminary conference at Geneva, that committee may be in a position to report back the findings to our constituent bodies for approval.

III. We request your careful consideration of an increased financial apportionment to the Federal Council in view of its increased responsibilities.

IV. We recommend that you authorize the Federal Council to appoint a committee which shall be fully representative of its constituent bodies and whose members shall be selected with the approval of their appointing powers, to enter into conference with the Executive Committee of the Interchurch World Movement and to hold such other conferences as may be found necessary, with a view to recommending the wisest procedure in the interest of the cooperative movement as a whole.

For the sake of making the largest impact upon our American life and for the sake of joining with Christians of other lands in the world task of the whole Church, the cooperative relationships of the churches must be brought to the point of maximum effectiveness. This, we believe, can be brought about only as the churches are themselves represented in a democratic way in such a body as the Federal Council which they have created. In its coming into being,

in its increasing development, in its potential significance for the future, we see the Spirit of the Living God at work in His Church.

In all these matters that affect our interdenominational life we are, however, not concerned with organizations in themselves or with questions of priority and prerogative. The organization is only a means to an end. Our sole concern is for the fullest possible cooperation, and for that only because we regard it as absolutely indispensable to the progress of the Kingdom of God. To feel the continued guidance of His Spirit in all the problems and tasks that lie ahead is our one great and constant need.

By order of the Administrative Committee,

HOWARD B. GOSK (Baptist Churches North)
W. H. JERNAGIN (National Baptist Convention)
RIVINGTON D. LOMB (Free Baptist Convention)
F. G. COPPIN (Christian Church)
HENRY BEETS (Christian Reformed Church in North America)
WILLIAM HARRIS GUYER (Churches of God in North America (General Eldership))
HARRY R. MILES (Congregational Churches)
FINIS S. DIZMAN (Disciples of Christ)
ERROL D. PECKHAM (Friends)
WILLIAM E. BOURQUIN (Evangelical Synod of North America)
S. C. BREYFOGEL (Evangelical Association)
LUTHER B. WILSON (Methodist Episcopal Church, South)
FRANK M. THOMAS (Methodist Episcopal Church, South)
JOHN HINSH (African Methodist Episcopal Church)
HENRY J. CALLIS (African Methodist Episcopal Zion Church)

N. C. CLEAVES (Colored Methodist Episcopal Church)
LYMAN E. DAVIS (Methodist Protestant Church)
HARRY E. STOCKER (Moravian Church)
WILLIAM H. ROBERTS (Presbyterian Church in the U. S. A.)
ALBERT S. JOHNSON (Presbyterian Church in the U. S.)
E. HUMPHRIES (Primitive Methodist Church)
JOHN M. GLENN (Protestant Episcopal Commission on Christian Unity)
I. W. GOWEN (Reformed Church in America)
RUFUS W. MILLER (Reformed Church in the U. S.)
ROBT. L. RUDOLPH (Reformed Episcopal Church)
L. A. BENSON (Reformed Presbyterian Church, General Synod)
GEORGE B. SHAW (Seventh Day Baptist Church)
GEORGE M. MATHEWS (United Brethren Church)
U. F. SWENDEL (United Evangelical Church)
R. A. HUTCHINSON (United Presbyterian Church)
R. E. WILLIAMS (Welsh Presbyterian Church)

Denominational Representatives of the Administrative Committee

ALBERT G. LAWSON, *Chairman*
GEORGE U. WENNER, *Vice-Chairman*
ROBERT E. SPEER, *Vice-Chairman*

FRANK MASON NORTH, *President*
JAMES I. VANCE, *Chairman Executive Committee*



May 1, 1920.

LOSSES ON THE CATTLE RANGES

New York, July 1, 1920.

To the Editor of The New York Times:

Will our readers bear in mind that the work of the National League to Conserve Food Animals is an effort in behalf of the public welfare, to protect the nation from the waste and loss caused by the greed of those who have no thought except self-gain? The estimates used in our leaflets are purposely reduced to avoid exaggeration and are made from Government figures and approved by practical, humane stockmen. To meat-eaters this annual waste of food is a matter affecting the table and the purse of thousands of American families, to say nothing of the obligation to contribute to the food supply of starving peoples in other lands, and one food administrator has said it is equally important from the standpoint of the suffering inflicted upon these millions of helpless animals.

Whenever cattle are placed in a hopeless plight, when all possibility of the transportation of food and water has gone, then Federal agents, especially appointed and qualified for the work, should be sent to ride the ranges and shoot. This could always be done, no matter what the situation.

In Canada last Winter several cattle men knowing that their herds were doomed to lingering death of indescribable torment, did have the ranges covered and did have the animals shot. Not long ago during a drought on the desert a great herd of cattle was abandoned to its fate. Not one drop of water had fallen for a year; there was no spear of grass. Horsemen passing by would come upon hundreds of the prostrate creatures, and we have been told by eye-witnesses that many of them would struggle to their knees at the approach of the horsemen and gaze upon them with fester eyes as they passed on their way. Not one of the owners of these cattle had the inspiration to have the ranges covered and the doomed animals shot. This great herd of living, breathing, tormented creatures was simply cast off, abandoned, left to its fate.

Cattlemen write and ask, "What is to be done if there is no possible way of getting food or water to the animals?" The answer is, "Ride the range and shoot!" And it is a slogan which should be shouted from the housetops until all the cattlemen hear and all the people hear, and until the Government hears.

This same mercy should be shown the starving elk. It is inconceivable that such mercy is not shown them.

I know the average cattle gambler expects us to weep with him when the herd is lost, and he expects us to weep because he has lost money. We should have a better heart for sympathy if he would follow the example of those Canadians who "rode the range and shot."

MINNIE MADDERN FISKE,
FAIRMONT SNYDER,

President and Secretary the National League to Conserve Food Animals.

(Editorial)

STOCK-STARVING ON THE RANGES.

The picture drawn by MINNIE MADDERN FISKE of the suffering of cattle in Winter on the Western ranges overtaxes the power of human sympathy; the statistics of the nation's loss in food stagger the imagination. In the Winter of 1918-19 the record of deaths from exposure, which were in reality deaths from starvation, included 2,247,000 cattle, 1,006,000 sheep—not to mention a vast but indeterminate number of new-born lambs. Four million creatures slowly gave up their lives, victims of a combination of thirst, starvation and exposure to mountain blizzards. The losses of 1918-19 were exceptional, but in every Winter they are large—too terrible for the comfortable mind to grasp. The average annual loss in meat is conservatively estimated at two billion pounds—twenty pounds a year for every man, woman and child in the nation.

By far the larger part of this suffering and waste is preventable. Its prevention would not only cause no loss of profits to the cattlemen, but would in the long run increase their profits vastly. This incredible condition is a survival of the old days of the limitless unfenced range, of the days before the gospel of conservation was known. When the Western rivers and bottom lands were untouched the cattle had access to water and to rich grazing lands. The percentage of deaths from starvation and exposure was less, though even then considerable. And the resources of agriculture were too remote to be accessible. Stockraisers grew callous to the suffering and have continued in the evil practice, even those who otherwise stand high in citizenship, though it is no longer beyond remedy and has become as wasteful as it is cruel. Of the twenty-three States west of the Mississippi only two do any systematic and effective work in stock conservation.

Colorado bears the standard. In 1901 it created a State Board of Child and Animal Protection. The board has a salaried traveling officer, but the bulk of the work is done by over five hundred local officers who serve without salary. Thanks to their efforts, public sentiment has been revolutionized, so that even the State Association of Cattle and Horse Growers urges its own members to

act as local officers of the State Board. "In one county a few stockmen, acting as such officers, seized and sold at auction, under the State law providing for the relief of abused animals, nearly two thousand head of starving ponies ranging 'over four counties.' As yet accurate records are not kept; but it is known that during the single Winter of 1902-03 more than one hundred thousand head of starving animals were saved.

Mrs. Fiske stresses the slogan: "Ride the range and shoot!" But it is to be noted that she is speaking only of crises in which there is no possible way of getting food and water to the animals. Such cases are relatively rare. The constructive and efficient method is to see to it that stockmen have a sufficient supply of feed to prevent starvation and even to meet the needs of exceptional Winters such as that of 1918-19. The National Government takes measures to prevent the spread of contagious diseases among animals and controls the purity of animal foods, though to do so it has to destroy private property without recompense. It is doubtless within its power to protect the lives of the nation's cattle and conserve the nation's food.

Dead on the Range

Editorial from

THE ROCKY MOUNTAIN NEWS,
Denver, December 23, 1920

From New York comes to The News an appeal to stir the conscience of the West against the cruelties and barbarities practiced against animals in winter time on the range. The appeal is at an opportune time, in the midst of a cold spell and when the human heart is, or should be, open to a story of animal suffering. The Child Jesus was born in a manger.

Familiarity breeds contempt for animal suffering as well as other things. Colorado has not been always generous in its provisions for protection to animals. Some years ago the state bureau of child and animal protection was most active in prosecuting owners of cattle, horses and sheep left to starve on the range. This work of humanity was opposed by the cattle barons of that day and by law the bureau was deprived of the right to interfere, this work going to the brand inspection department. In olden days live stock were left out on the range for the winter to make the best of it. Why not now? Why all this mollicoddism? Woman's suffrage was blamed for interference with the rights of the stockman to do as he pleased with his animal property!

Education has not succeeded. It has not been driven into the heads of a great many of range feeders that it is a dead loss to them to leave their animals to starve or half starve on the open range. They have been doing this very thing for years; their fathers before them did it. Why should they adopt new-fangled notions? It was a hard winter this last one, they reason, but the next one will be open and the losses will not be so great. With such people there is only one thing to do and that is prosecute and punish.

One of the pamphlets issued by the National League to Conserve Food Animals, of which Mrs. Fiske is president, states that early in 1918 close upon four thousand dead sheep and lambs were found in a part of western Colorado. They died of starvation.

"I regret to say," declared a government official, "that there are some sheepmen who will take the risk of losing a ten-dollar ewe to save an expenditure of fifty cents on hay." Sheepmen are not the only sinners against humanity.

The forest service has done much to alleviate suffering among live stock and the range is being circumscribed by the law of economic necessity, but even then there is room for improvement evcrywhere. Losses last year in Wyoming were staggering in dollars. But who is to measure the animal suffering? The public conscience must be reached and this has been the aim of Mrs. Fiske and organizations of which she is the head and heart. If the single state fails to act, the stronger federal arm must be asked to intervene and put a stop to the practice of a heartless policy of the survival of the fittest on the range, pitting animal suffering against the rigors of winter.

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SECRETARIES

Issued by
THE NATIONAL LEAGUE TO CONSERVE FOOD ANIMALS

October, 1920



SNOWBOUND, ALREADY STARVED TO SKELETONS, THESE WRETCHED ANIMALS DIED OF "EXPOSURE"

OUR STAGGERING WASTE OF MEAT

Food is the fundamental necessity of human life. It is a question that strikes home to everyone, affecting the table and the purse of every American family.

Estimates, purposely reduced to avoid exaggeration, show that **TWO BILLION POUNDS** of meat (beef and mutton) are wasted every year in the United States by sheer, wanton neglect. That means twenty pounds per year for every man, woman and child of the nation.

The figures are startling but true. Over two million food animals (cattle and sheep), lost except for the hides, perished from "exposure," the Government synonym for *starvation*. Range animals rarely if ever die of exposure unless they are already so weakened from lack of food that they cannot withstand the severity of the elements. These figures do not include the thousands upon thousands of lambs that also perish; nor the enormous poundage wasted by stunting those animals that somehow do survive.

The fact, established by the Government Crop Reporters is that a vast

number of food animals die from starvation every year in the same places under the same conditions; that these conditions can be foreseen and provided against, and that little or no change occurs in the losses from year to year. It is the business of the people to see that these losses are stopped.

Those unfamiliar with range customs will find their powers of belief taxed by these facts. They cannot believe that any man or any class of men would be so indifferent to self-interest and to the ordinary principles of business as not to provide feed for stock, when there is a reasonable certainty that some or many of them will die without it. Greed and negligence combined are responsible. The greatest losses occur on that open

territory owned by the Government and known as the Public Domain, and on the Dry Farms in the "range cattle" states, where vast herds are turned adrift to face the harsh blizzards of winter or the parching droughts of summer, without food, shelter or water.

What shall be done to prevent this incredible loss of food to the people, and



DRAGHT-STRICKEN TEXAS CATTLE (GOV'T PHOTO) ARE SHIPPED BY THOUSANDS TO OTHER STATES

loss of property to the owners who are unable or unwilling to save it for themselves? How shall we proceed to induce or compel the plain course of action, which the most elementary regard for the needs of living creatures demands?

Clearly, not by the slow processes of education, nor by legislation in the different States. The area is so vast and the conditions so diverse and difficult that the control of the cattle-raising industry must be removed from the uncertainties and weaknesses of local legislation and its enforcement. There is only one source of authority able to cope with such a vast and difficult problem — Federal authority, enforced by offi-

cers free from the pressure of local influences; in fact, supervision by the same general methods which have made the Forest Reserves successful in conserving the forests and also in improving and saving the range within their limits.

The National League to Conserve Food Animals has been incorporated, under the laws of the State of New York, to educate and arouse public sentiment with respect to the enormous annual waste of food through losses of range stock by starvation, and to accomplish this object by securing the enactment of laws for Federal regulation of conditions as they affect the food animal supply of the Nation.



FAMISHED COW FEEDING HER OWN CALF AND THE CALF OF A COW THAT HAS DIED OF STARVATION

HERE IS THE REMEDY

An Act to Provide for the Conservation of Food Animals

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

Section 1. Control of Conservation of food animals is hereby vested in the Department of Agriculture for the prevention of loss of meat food by starvation, neglect, exposure, and other unnecessary hardships of food animals.

Section 2. The Department shall appoint such agents and inspectors as may be necessary for the purpose of investigation and enforcement. It shall ascertain the extent of the loss due to such causes among food animals by hardships of any kind resulting in the loss of the animal, loss of weight and condition or stunted and arrested in growth, with the number and location of animals so affected, and shall fix the responsibility therefor and establish the remedies.

Section 3. The Department shall have the power to make and enforce such regulations requiring the feeding and care of such animals and provision therefor and for the prevention of neglect, exposure and other unnecessary hardships as may appear necessary in each case, including the transportation of food to such animals or the transportation of such animals to food and shall have a lien upon such animals for the costs so incurred.

Section 4. Whenever any person, persons, firm, company or corporation shall wilfully or negligently fail or refuse to comply with the order of the Department for the conservation of such food animals, he may be proceeded against by the Department in the courts, and if found guilty may be fined in a sum not less than \$100, not more than \$5,000.

Section 5. The sum of \$100,000 or as much thereof as may be necessary is hereby appropriated for the use of the Department in carrying out the provisions of this Act.

To bring about improvements in these atrocious conditions we must have public support. We must have funds to conduct a nation-wide campaign to inform and arouse the people to the crying need of this Federal legislation. Do not delay.

Make checks payable to JEFFERSON SELIGMAN, *Treasurer*, and mail to MINNIE MADDERN FISKE.

THE NATIONAL LEAGUE TO CONSERVE FOOD ANIMALS

131 WEST 46TH STREET, NEW YORK, N. Y.

OFFICERS AND INCORPORATORS

MINNIE MADDERN FISKE	- - - - -	<i>President</i>
RICHARD A. PURDY	- - - - -	
ROBERT SHANNON	- - - - -	<i>Recording Secretary</i>
MRS. ETHEL FAIRMONT SNYDER	- - - - -	<i>Corresponding Secretary</i>
JEFFERSON SELIGMAN	- - - - -	<i>Treasurer</i>

EDWARD BOK
HARRISON GREY FISKE
MRS. ABNER E. LARNEE
JAMES METCALFE
BOOTH TARRINGTON

INTERCHURCH COUNCIL
ON ORGANIC UNION

The Interchurch Council on Organic Union, composed of official representatives from eighteen denominations, met in Witherspoon Hall, Philadelphia, February 3-6, 1920. One hundred and thirty-five delegates were registered.

The Council spent several days in consideration of a Plan for Federal Union recommended by an Ad Interim Committee appointed at an Interchurch Conference in Philadelphia, December 1918. This Plan, with some slight amendments, was approved. See copy herewith enclosed.

The Plan provides for autonomy in purely denominational affairs, each constituent Church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship. Each Church elects, through its supreme governing or advisory body, an equal number of ministers and lay members, on a pro rata basis according to communicant membership, to a Council which is to meet biennially. The Federal Union is to be known as The United Churches of Christ in America.

The Council has power to harmonize and unify the work of the United Churches, particularly the consolidation of their missionary activities, and it shall undertake inspirational and educational leadership under the powers delegated to it by the constituent Churches.

Among the presiding officers at the Council were Rev. William H. Roberts, D.D., LL.D., Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A., Rt. Rev. Ethelbert Talbot of the Protestant Episcopal Church, Bishop Luther A. Wilson of the Methodist Episcopal Church, Rev. Paul de Schweinitz, D.D. of the Moravian Church.

The Plan of Union is to be submitted for consideration and approval to the eighteen denominations represented in the Council and also to other Evangelical Churches, as the Ad Interim Committee, appointed by the Council may determine.

For the first time in the history of American Evangelical Churches, a definite movement for actual organic union has been started by Protestant Churches, such as the Baptist, Congregational, Disciples, Methodist Episcopal, Moravian, Protestant Episcopal, Presbyterian, Reformed and other denominations.

The officers of the Ad Interim Committee, which is to be known as The American Council on Organic Union, are:

Rev. William H. Roberts, D.D., Chairman.
Rt. Rev. Ethelbert Talbot, D.D., Vice-Chairman.
Rev. Rufus W. Miller, D.D., Secretary,
15th & Race Sts., Philadelphia, Pa.
Rev. David G. Downey, D.D., Historian.
Mr. Edward H. Bonsall, Treasurer.

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SECRETARIES

CONSTITUTION AND BY-LAWS

OF THE

Federal Council of the Churches of Christ in America

Plan of Federation Recommended by The Interchurch Conference of 1905,
Adopted by the National Assemblies of Constituent Bodies, 1906-1908,
Ratified by the Council at Philadelphia, December 2-8, 1908, Amended
at Chicago, December 4-9, 1912, and at St. Louis, December 6-11, 1916.

PREAMBLE

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

- The Baptist Churches of the United States
- The General Conference of Free Baptists
- The National Baptist Convention (African)*
- The Christians (The Christian Connection)
- The Christian Reformed Church in North America*
- The Churches of God in the United States (General Eldership)*
- The Congregational Churches
- The Disciples of Christ
- The Evangelical Association
- The Evangelical Synod of North America
- The Friends
- The Methodist Episcopal Church

*Received into fellowship of the Council under provisions stated in Section 7 of the Constitution.

The Methodist Episcopal Church, South
 The Primitive Methodist Church
 The Colored Methodist Episcopal Church in America
 The Methodist Protestant Church
 The African Methodist Episcopal Church
 The African Methodist Episcopal Zion Church
 The Moravian Church
 The Presbyterian Church in the U. S. A.
 The Presbyterial Church in the U. S.*
 The Welsh Calvinistic Methodist or Presbyterian Church
 The Reformed Presbyterian Church (General Synod)
 The United Presbyterial Church
 The Protestant Episcopal Commissions on Christian Unity and Social
 Service
 The Reformed Church in America
 The Reformed Church in the U. S.
 The Reformed Episcopal Church
 The Seventh Day Baptist Churches
 The United Brethren of Christ
 The United Evangelical Church

3. The object of this Federal Council shall be

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian hodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent hodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian hodies adhering to it.

*Received into fellowship of the Council under provisions stated in Section 7 of the Constitution.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. Alternates may be chosen and certified to the Council in the same manner and to the same number as members to fill vacancies caused by the death, resignation, or permanent disqualification of members. Such alternates may also attend sessions of the Council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two thirds of the members voting at a session of this council, and of two thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet once in every four years and the term of service of the members or their alternates shall be four years or until their successors shall be appointed. Special meetings may be called by the Executive Committee.

9. Section *a*. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers. Vacancies among the Vice-Presidents or in the Executive Committee may be filled by the Executive Committee on nomination by the representatives on the Executive Committee of the constituent body in which the vacancy may occur.

Section *b*. The General Secretary and other secretaries of the Council except the Recording Secretary shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries, and they shall aid in organizing and assisting local Councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

Section *c*. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one layman, and one additional representative for every 500,000 of its communicants or major fraction thereof, who may be either a minister or layman, together with the President, all ex-Presidents, the Recording Secretary, and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies, except that it shall not have power to make any amendments to the Constitution or to the By-laws. It shall meet for organization at the call of the President of the Council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

Section *d*. All officers shall be chosen at the quadrennial meetings of the Council and shall hold their offices until their successors take office.

Section e. The President, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the Council by any member at the time of the election.

Section f. The Vice-Presidents and members of the Executive Committee and their alternates shall be elected by the Council upon nomination by the representatives in attendance of each of their respective constituent bodies.

10. The expenses of the Federal Council shall be provided for by the several constituent bodies.

(The following paragraphs were recommended by Interchurch Conference of 1905, adopted by national assemblies of constituent bodies, 1906-1908.)

[This Plan of Federation shall become operative when it shall have been approved by two thirds of the above bodies to which it shall be presented.]

[It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.]

[In case this Plan of Federation is approved by two thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.]

11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately. Amendments to this plan shall be reported officially to the several constituent churches.

BY-LAWS

1. The Council shall meet quadrennially on the first Wednesday of December, at such place and hour as the Executive Committee shall from time to time determine. The place and time of special meetings shall be determined by the Executive Committee.

2. The President of the Council, or in case of his absence, the last President present shall open the meetings with an address and devotional exercises, and preside until a new President is chosen.

3. The Recording Secretary and the Secretary, or Secretaries, to whom this duty may be assigned by the Executive Committee, shall make up the roll of the members in the Council from the certificates of the proper officers of the constituent bodies composing the Council, and no one not thus certified shall be enrolled. The Council shall determine any question arising as to the validity of the certificates.

4. No President or Vice-President shall be eligible to immediate reelection.

5. A quorum of the Council shall consist of two or more members from a majority of the churches entitled to representation. A quorum of the Executive Committee shall be fifteen persons, and at least five denominations shall be represented.

6. The Council shall appoint a Business Committee, to which shall be referred all matters connected with the proceedings of the Council while in session, and all such papers and documents as to the Council may seem proper. It shall consist of two members from each church having twenty or more representatives in the Council, and one from each of the churches having a less number of representatives. The Council may also appoint such other special committees as to it may seem proper.

7. The business expenses of the Council, the expenses of its committees subject to the discretion of the Executive Committee, and the salaries of its officers, shall be paid out of the funds contributed by the churches, but the expenses of the representatives of the churches in the Council shall not be a charge against the funds of the Council.

8. (1) The following Commissions, subject to the Executive Committee, shall be appointed to further the general purposes of the Federal Council as stated in its Constitution within the fields indicated by their respective names.

- a. A Commission on Evangelism.
- b. A Commission on the Church and Social Service.
- c. A Commission on the Church and Country Life.
- d. A Commission on Christian Education.
- e. A Commission on Temperance.
- f. A Commission on International Justice and Goodwill.
- g. A Commission on Interchurch Federations (State and Local).
- h. A Commission on Relations with the Orient.
- i. A Commission on Relations with France and Belgium.*

(2) Each Commission shall consist of twenty-five or more members appointed from the Christian bodies appointing members to the Council, by the President of the Council, and confirmed by the Executive Committee.

(3) The members of these Commissions shall serve four years or until their successors are appointed. The Commissions shall report annually to the Executive Committee, and oftener should the Executive Committee require, and quadrennially through the Executive Committee to the Federal Council.

(4) The President of the Council shall appoint the Chairmen of these Commissions, which shall have power to choose such other officers for the conduct of their affairs as may be authorized by the Federal Council or the Executive Committee.

(5) These Commissions shall not commit the Federal Council to any policy or expense until such policy or expense is approved by the Executive Committee of the Federal Council.

(6) The Commissions shall submit their proposed budgets to the Executive Committee, and upon the Committee's authorization of such budgets, may solicit contributions for their work under the direction of the Executive Committee and the Treasurer of the Federal Council.

9. The Secretaries chosen by the Executive Committee shall conduct the correspondence of the Council and of the Executive Committee. The Executive Committee shall have full power to appoint, when necessary,

* Appointed *ad interim* by the Executive Committee. (Section 12.)

such Secretaries as it may deem advisable and to designate their respective relations and duties.

10. The Recording Secretary shall keep the minutes of the Council, and shall perform such other duties as may be assigned to him by the Executive Committee. The Executive Committee may appoint such assistant secretaries as may be necessary for the transaction of business, both for the Council and for the Committee.

11. The Treasurer of the Council shall be the custodian of all the funds of the Council and the Committees, and shall perform the duties usually assigned to the office, shall give bond in such sum as the Executive Committee shall determine, and his account shall be annually audited under the direction of the Executive Committee.

12. The Executive Committee shall have authority to consider during the sessions of the Council or in the intervals between its meetings any business referred to it by the Council, and shall exercise general supervision of all its affairs, and shall have authority to adopt its own rules for governing its own business. The Executive Committee shall meet at the call of the Chairman, or in his absence or disability, the call of three of the members representing three of the constituent bodies, and ten days' notice of meeting shall be given. Public meetings under the direction of the Executive Committee may be held annually in various sections of the country. The President shall also appoint the following Standing Committees to work under the direction of the Executive Committee:

- (1) A committee on Foreign Missions, to number not more than fifteen members.
- (2) A committee on Home Missions, to number not more than fifteen members.
- (3) A committee on Family Life and Religious Rest Day.

The Executive Committee shall have power to establish commissions or committees *ad interim*, which may become permanent by the approval of the Federal Council.

13. The minutes of the Council shall be published regularly, under the editorship of the Secretary or Secretaries to whom this duty may be assigned by the Executive Committee.

14. These By-laws may be amended at any regular meeting of the Council by a two-thirds vote of the members present.

dated December 2nd, 1920.

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SECRETARY

FEDERAL COUNCIL ELECTS DR. SPEER

400 Delegates of Churches of Christ in America Meet in Boston.

PRESIDENT SENDS GREETING

Messages From the Churches of Other Lands Delivered by Foreign Representatives.

Special to The New York Times.

BOSTON, Dec. 1.—Dr. Robert E. Speer of Englewood, N. J., was this evening elected President of the Federal Council of Churches of Christ in America. He is the council's fifth President, and his term is for four years. The organization includes thirty denominations, with a total membership of more than 20,000,000.

The quadrennial meeting of the 400 delegates to the council opened this afternoon and will continue until Monday evening. Next Monday the speaker at a men's banquet will be Governor Coolidge, Vice-President-elect.

Last May, in Philadelphia, Dr. Speer unsuccessfully opposed the motion in the Presbyterian General Assembly to sever relations with the Interchurch World Movement. One of the proposals to be voted on here is that the Federal Council shall absorb what is left of the interchurch movement, not, however, assuming any of its indebtedness.

Dr. Speer succeeds the Rev. Dr. Frank Mason North of Madison, N. J., who is a Secretary of the Methodist Board of Foreign Missions.

President Wilson sent this letter of greeting to the Council, addressing it to the Rev. Dr. Charles S. MacFarland of New York City, General Secretary of the Council:

My Dear Dr. MacFarland:

I wish most unaffectedly that there was some likelihood of my being able to attend the quadrennial meeting of the Federal Council of Churches of Christ in America, which is being planned to be held in Ford Hall, Boston, in December, and I am sure you will understand that it will not be possible. I hope that you will convey to the meeting in my name the most cordial greeting and an expression of the most confident hope that the work of the Council will result in the best things for the churches, for the nation and for the world.

Cordially and sincerely yours,
WOODROW WILSON.

The popular meeting this evening was in the Old South Meeting House, and an address of welcome was delivered by Governor-elect Cox. Dr. North made his farewell address and Dr. Speer was inducted into office, responding to Dr. North's felicitations.

The Rev. Dr. Rivington D. Lord of Brooklyn was re-elected Recording Secretary, and Alfred R. Kimbal of New York City was re-elected Treasurer.

Messages from the churches of other lands were read, including Great Britain, France, Holland, Italy, Mexico, Switzerland, Belgium, Japan, China and the Canal Zone. The foreign delegates were presented by the Rev. Dr. Nehemiah Boynton of Brooklyn, Chairman of the Committee on Foreign Churches. As General Robert Georges Nivelle of the French Army, will speak Friday evening, no delegate from that country was heard today. But Dr. Boynton read a letter from J. Bruner, President of the Federation of French Protestant Churches, and a member of the Legion of Honor. "You are debtor to France because France has suffered the most," he wrote. "She gave two million of her sons to the war."

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Where do the English get their knowledge, intelligence, cleverness and power? It is their Bible which gives it to them; and now they have translated it into our language, bring it to us and say, "Take it, read it, examine it, and see if it is not good."—The Maha-Rajah of Travancore.

EDITORIAL NOTES.

The campaign to secure the Graham Building for the Endowment Fund of Ministerial Relief has been a most remarkable success. Dr. Henry H. Sweets, Executive Secretary, has sent the following telegram to the church papers: "Campaign a wonderful success. The Graham Building passes into the assets of the Endowment Fund of Ministerial Relief. Net results: Cash, \$447,892; pledges, \$129,761; Mr. Graham's gift, \$200,000; total, \$777,653. 'Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end.'—Ephesians 3:21." Never in the history of our Church has there been such a remarkable demonstration of enthusiastic and "hilarious giving" as marked the closing days of the campaign. It is a significant fact that the cash contributions amounted to more than the sum necessary to secure Mr. Graham's gift. In addition there was more than \$100,000 in pledges. Whereas the Church was asked to give \$400,000 to secure the building, it actually gave \$577,653.

The addition during this year of this large sum to the permanent Endowment Fund of Ministerial Relief brings the total fund for this purpose up to \$1,367,278. Of this total, however, it must be remembered that \$129,761 is in good pledges, much of which will not be paid in until January 1, 1922. The Church must not think, however, that even this large sum is adequate to the needs of Ministerial Relief. If we would bring our Endowment Fund up to the same per capita level that five other large denominations are now seeking to secure, we still lack about a million dollars of reaching that goal. In other words, our Church should have an Endowment Fund for Ministerial Relief of \$2,356,900, if we would provide a fund such as these other denominations are now seeking.

Next Sunday, December 19, has been set apart by the General Assembly for special emphasis of Christian Education and Ministerial Relief. It is hoped that the claims of the ministry and mission service will be presented on that day.

The call of Christmas is not to a period of selfish pleasure and enjoyment; not to a time of indiscriminate giving and receiving of gifts; but it is a call to a new appreciation of the true meaning of sacrifice and the splendid nobility of service to other people. We must let our sympathies go out of ourselves and beyond our own immediate needs if we would reap the richest blessings of the Christmas time.

A critical situation is confronting the cause of Assembly's Home Missions, as will be seen from a plain statement issued by the Executive Committee and published on page 5 of this issue. The General Assembly estimated that it would require at least \$640,000 to meet the real needs of its Committee of Home Missions during the coming year. In apportioning the amounts called for in the "Progressive Program," this sum was designated as the amount that the churches ought to raise for Assembly's Home Missions. Eight months of the church year have passed and less than one-third of this amount has been received by the Executive Committee. The Committee has been compelled to borrow

\$65,000 to meet the current demands of the work up to December 1, and it faces a still larger deficit within the next few weeks unless the churches respond more promptly and more generously to the needs of this cause.

It should be borne in mind that through a series of consolidations the Assembly has placed upon the Executive Committee of Home Missions the work formerly done by five agencies, namely, Home Missions, Church Erection, Colored Evangelization, Mission Schools and Evangelism. It may be that some church treasurers still have on hand funds for Assembly's Home Missions that have not been remitted. It would help the Committee very materially if every church treasurer would remit promptly every cent given to this cause before the end of December. Churches that are not meeting their apportioned quotas for Assembly's Home Missions should make earnest efforts to bring up their pledges and contributions to this cause promptly.

Many Christian people find great spiritual help in "Watch Night" meetings at the end of each year. On December 31 thousands of earnest church members will assemble in groups for prayer and praise as the Old Year dies and the New Year begins. This occasion is often used as a time for riotous and hilarious conduct; and the celebrations recorded in the daily press of our large cities are often disgraceful and unworthy. The occasion may be made one of real blessing and helpfulness, rather than an unworthy emulation of the old Roman bacchanalian feasts.

A serious problem that has perplexed pastors and church officers for many years is presented by the large number of non-resident church members who do not identify themselves with the work of the church in the community where they are living. The last General Assembly took action in reference to this matter that may have escaped the notice of many and that should be called to the attention of all the churches frequently. The Assembly approved heartily a letter prepared by an ad interim committee, of which Dr. Walter L. Lingle was chairman, which letter was commended to pastors and sessions for use in connection with non-resident members. It urges these members to transfer their membership to a church in the community where they are now living and pleads with them to enter heartily into the work of the church there.

A very practical and helpful suggestion concerning concerted action in regard to non-resident members by all the pastors of our Southern Presbyterian Church during the last week in this year is made by Dr. John M. Wells, former moderator of the General Assembly, in an article on page 5. We commend this suggestion most heartily to every pastor and church session. Dr. Wells asks that every pastor throughout our Church will send a copy of the Assembly's letter to every non-resident member and will, at the same time, write to the pastor of the church within whose bounds the non-resident member is now living. If this should be done during the week from December 27 to January 2, a large number of these non-resident members who are now lost to the Church will be brought back into new touch with church activities. It is impossible

to estimate the good that may result from such concerted action on the part of all the pastors. Will not every pastor and session prepare to do this vitally important thing during the week suggested?

The Synod of Georgia is asking the Presbyterians of that state to give \$200,000 for the equipment of their two schools during the next two years. The Synod is maintaining Nacoochee Institute in the mountains and the North Avenue School in Atlanta. Both these institutions need adequate buildings that the pupils may be accommodated who are now being refused admittance. The campaign to secure this much needed help for these two institutions is under direction of Synod's Executive Committee of Education, of which Dr. I. S. McElroy is chairman and Mr. L. W. Jarman is manager. The entire Church will rejoice with the Synod of Georgia if their worthy goal shall be speedily attained.

We wonder how many Presbyteries in our Church would have a place on the Roll of Honor for increasing the salary of every pastor in the Presbytery? Rev. L. W. Curtis, of Richmond, Virginia, writes us that East Hanover Presbytery, through its committee on pastors' salary, is now able to report that every church in the Presbytery has increased the salary paid to its pastor or supply. He asks, "Are we not a one hundred per cent Presbytery?" In 1918, when the committee began looking after the increase in salaries, fifteen pastorates paid a salary of \$1,000 or less. In 1920 only one pastorate pays as little as \$1,200, and all others are either \$1,500 or more—"chiefly more," Mr. Curtis writes. Twenty pastors in the Presbytery live in manse. If every Presbytery would appoint an aggressive committee on pastors' salary, no doubt the record of East Hanover could be duplicated in many other Presbyteries throughout our Church.

THE WIDENING CIRCLE OF CHRISTMAS JOY.

It is sometimes said that happiness is contagious, or laughter infectious. This is due not altogether or largely to the natural readiness of the human spirit to respond sympathetically to another's joy. The infectiousness of a disease is due chiefly to some aggressive force in the disease, some element of push in the germs that carry it. Deadly germs, like life-giving seed, require a congenial soil in which to develop and do their peculiar work. But the potent influence is in the germ and in the seed. And exuberant joy overflows in look and manner and speech; it pushes its life actively and with conquering enthusiasm into other circles than that of its own experience.

The genuine Christmas joy possesses this spirit of outflowing and compelling rush into the fields which it can reach and touch. The happy song of angels at the birth of our Saviour sought a hearing and a sympathetic response in the souls of the surprised shepherds. The angel's announcement, "I bring unto you good tidings of great joy," hinted clearly the movement that would in some way carry this joy "to all the people." And the band of shepherds who visited the newborn Babe and "returned, glorifying and praising God" instantly and gratefully made known abroad the character and cause of their gladness.

Significant all this of the way in which the Christmas fire when lighted on any hearth sends its beams of light and warmth far and wide. Each believer in the Incarnation, each exultant soul thrilled at hearing the heavenly song, sounds its stirring strains forth to other ears and wakens faith and joy in a wider realm. The receptive ear wakens the active and eloquent tongue that dull ears and aching hearts outside the region of light may feel the rolling waves of joy touch them into new life.

Christmas commemorates the great gift of Divine Love to secure for men a share in the Divine Joy. The spirit that prompts our interchange of gifts as reminders of love and

expressions of loving wish for the happiness of others does not reach its proper level or supreme utterance if we are not led to share with all the lost and needy our joy in the knowledge of a Saviour. The season now upon us should stir God's people to a deeper and more joyous appreciation of Christ's value to us and to the world. And it should start a new tide of evangelistic effort to reach and save and bless the great multitude of "aliens from the commonwealth of Israel."

The work of lighting the true Christmas flame in every heart in our own family or social circle, of infusing into every neighborhood of our town or city the spirit of grateful joy in Christ, of driving out of every land the darkness of sin and ignorance and sorrow before the onrushing, victorious tide of Gospel light and joy—this is the holy enterprise of the season which we name for our Lord.

THE ESSENTIAL ONENESS OF THE EVANGELICAL CHURCHES.

When the Federal Council of the Churches of Christ in America met in quadrennial session in Boston, December 1-6, the essential oneness of the Evangelical Churches received renewed emphasis. In framing the constitution of the Council twelve years ago, the founders of the movement builded wisely and well. All fear that the Council was merely a covert means to organic union of the denominations has been dispelled as the Churches recognize more and more that denominational integrity does not destroy the essential oneness that already exists. Attention was directed constantly during the Boston meeting to the preamble of the constitution which gives the following reason for its organization: "In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation among them."

The Object of the Council.

In no uncertain terms the object of the Council is set forth in the following words of the constitution:

The object of this Federal Council shall be:

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.
- IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

The report of the Executive Committee, submitted by the chairman, Dr. James I. Vance, of our own Church, presented a comprehensive review of the work of the Council for the past four years. Each of the commissions of the Council reported separately concerning their own activities and recommendations. On another page will be found an account of the proceedings. It is possible here only briefly to give an appraisement of the spiritual dynamic of the Council.

The Election of Dr. Robert E. Speer as President.

Perhaps the greatest assurance that the Council will be more and more a spiritual power in the world was the unanimous and enthusiastic election of Dr. Robert E. Speer as president for the next four years. Dr. Speer, one of the secretaries of foreign missions of the Northern Presbyterian Church, is recog-

nized throughout the world as one of the most spiritually-minded men of our age. While not an ordained minister, he has received the degree of Doctor of Divinity, conferred by the University of Edinburgh in 1910. He was one of the organizers of the Student Volunteer Movement and has been a tremendous power in promoting the foreign mission enterprise among all the Churches.

Dr. Speer presented to the Council what was easily the most important matter to come before it—the report of the "Committee on Methods of Co-operation." This report reviewed at length the present situation with regard to co-operation and made seven definite recommendations which, after slight amendments, were adopted as follows:

1. The Council believes that the time has come for fuller action on its part in the fulfillment of the purpose of its establishment "for the prosecution of work that can be better done in union than in separation." The Council instructs the Executive and Administrative Committees to plan the work of the Council in accordance with this view, ever having in mind its duly defined field of constitutional action and taking such steps as will maintain the closest possible relationships between it and the constituent denominations.

2. The Council authorizes the Executive Committee, as assured resources may warrant, to strengthen the Secretarial Staff of the Council by the appointment of such additional secretaries as it may deem necessary to enable the Council to carry forward a larger work with the confidence and support of the Churches.

3. The Council requests the constituent bodies to provide for the support of the Council and its work on the scale of \$300,000 per annum for the next two years, and it asks these bodies to accept their equitable apportionment of this amount as may be suggested by the Administrative Committee.

4. The Council authorizes such a conference with the inter-board agencies as has been suggested, for the purposes specified, with the understanding that any general plan of co-operation involving the denominations in any way not already approved by them in connection with the Federal Council or the inter-board bodies must be referred to the denominational courts or other authorities.

5. The Council approves the statement of the Committee on Methods of Co-operation with regard to the readiness of the Council to adjust its organization, within its constitutional character and responsibility to the Churches, in any way that may be necessary to enable it to be of service to the Churches or to any of their agencies.

6. The Council refers to the Executive Committee the article numbered eight, of the By-laws, with regard to the Commissions of the Council, and authorizes it to make any ad interim changes which it may deem wise in the commission and committee organization (including the Administrative Committee itself) of the Council and report to the next meeting of Council appropriate wording of the By-law.

7. The Council expresses the conviction that out of the experiences and discussions of the present time there shall come the achievement of a richer form of expression of that "spirit of fellowship, service, and co-operation" in which the Federal Council began and which it is its duty and its joy to promote.

In the provision for an inter-board conference, provision was made for insuring the permanency of the valuable features of the Interchurch World Movement and the avoidance of the mistakes of that movement.

Dr. Speer's report called attention to the fact that "some way must be found to co-ordinate the co-operative missionary and educational organizations of the Churches with one another and to relate these to some co-operative organization representing the Churches functioning in their denominational personality or ecclesiastical authority. These two problems were faced in the Interchurch Movement and have not been solved there. They are met and must be solved in our present co-operative situation. What light does the experience of the Churches in the Interchurch World Movement throw upon them? This—that an adequate and satisfactory co-operative movement must be officially representative of the Churches ecclesiastically; that it must be related satisfactorily also to the co-operative bodies of the active missionary and educational agencies of the Churches which administer the Churches' aggressive work; that it must secure the full freedom both of the co-operating denominations and of these co-operative interdenominational bodies at the same time that it furnishes the Church as a whole with the instrumentalities for effective co-operative action."

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For the Christian Observer.

The Federal Council of Churches.

Fourth Quadrennial Session in Boston, December 1-6.

By Rev. David M. Sweets, D. D.

A body of about three hundred representatives of the Evangelical Protestant Churches in America met in Ford Hall, Boston, Mass., December 1-6, 1920, in what was easily the most momentous, and the most hopeful in its outlook of all the sessions of the Federal Council. Twelve years ago, when the Federal Council came into being, there were many who regarded it with suspicion and fear, while others thought of it as a kindly, benevolent institution, entirely superfluous but absolutely harmless. But the persistent nature of those who looked on the Council as a tremendous opportunity for the advancement of the Kingdom has been abundantly vindicated in the results of the meeting in Boston.

In an editorial, on page 2, an appraisal of the spiritual dynamic of the Council is given. It is the writer's purpose to present here a running commentary on the interesting proceedings of the Council during the five days of its sessions.

The Council Meeting Really a Conference.

It must be remembered that the quadrennial meetings of the Council partake more of the nature of a conference than a deliberative body such as our General Assembly is. Its by-laws provide that all resolutions and business offered must be referred to a Business Committee before they can come before the Council itself for discussion and vote. A carefully worked out program is prepared in advance, fixing the hours at which the different commissions and committees of the Council shall present their reports. The reports are all printed in advance and are supplied to the members of the Council when they register. The chair of each commission presents at some fixed hour an abstract of his commission's printed report together with recommendations. This is usually followed by brief addresses by persons specially appointed to that duty, after which a brief time is given to discussion and questions from the floor.

The Commissions of the Council.

The following Commissions, subject to the Executive Committee, have been appointed to further the general purposes of the Council. As stated in its Constitution within the fields indicated by their respective names: (1) Commission on Evangelism; (2) Commission on the Church and Social Service; (3) Commission on the Church and Country Life; (4) Commission on Christian Education; (5) Commission on Temperance; (6) Commission on International Justice; (7) Commission on Mission on Interchurch Federations (State and Local); (8) Commission on Relations With the Orient.

Three new commissions were authorized by the Executive Committee and interim commissions, subject to the final action of the Council, namely, the Commission on Relations with France and Belgium, the Commission on Relations with Religious Bodies in Europe, and the Editorial Council of the Christian Press. The Executive Committee recommended that the Council approve the continuance of these commissions or that the work be done by the Council otherwise provided for. The Council later referred the matter of revising the commissions to the Executive Committee.

The Opening Session of the Council.

It was an inspiring sight when Dr. Frank Mason North, president, called the Council to order, and he led the entire body to sing the hymn, "Jesus Shall Reign, Where'er the Sun," etc. After prayer by Dr. North, Bishop E. R. Hendrix read the Scripture lesson and Dr. Nehemiah Boynton led in another prayer.

The report of the Executive Committee was presented by the chairman, Dr. James I. Vance, of the Southern Presbyterian Church. It was a comprehensive review of the work of the Council for the past four years and presented the following:

Conclusion.

"As we turn from this review of our manifold work for the past four years, as we sense the coming year's planning wider and deeper and stronger in world life, as we interpret correctly the growing convictions of the Church and the Christian sentiment of the nations, as we watch secular movements and discover their straggle of success, as we become more thoroughly imbued with the spirit and teaching of our Divine Redeemer, and as we plan for the speedy and world-wide proclamation of His Gospel, we must be impressed profoundly with the feeling that one of the supreme needs of the Christian Church is co-operation. We must work together. It is not essential that we have sameness in our doctrinal beliefs. It is of course vital that we stand squarely and unalterably for the great fundamental facts of the Christian religion, without which it would cease to be the Christian religion. To surrender faith in the inspiration of sacred Scripture and to cease to proclaim the reality of the supernatural would be for the Christian Church already to cease to survive. It would be for a conquering Church to dwindle down into a forceless cult. Only

a virile and positive faith can meet human need in this or any other day. But holding firmly to these essentials, Churches may differ widely among themselves on non-essentials without impairing the efficiency of their witnessing.

It is essential that we have co-operation. Costly competitions must come to an end. Friction must be eliminated. Duplication of effort and investment must cease. The activities of the Christian Churches must be co-ordinated.

"No one who studies, even in the most superficial way, world needs and church conditions, can have any doubt about this. The Churches must do team work. We need each other. The desperate needs of a civilization that is not a new state that must be strengthened, that must be purged and cleansed and redeemed as well as strengthened, clamor for a Church that is assembled and efficient. This is no day to seek denominational solitudes.

"Even the man of the world has discovered that the Gospel is the only thing that will save the day. It is not the Golden Rule, nor an old social order but a true Christian order our torn and worn and bleeding world needs. Human relations must be established on the basis of the Golden Rule. If they are, men must themselves get right with God. We shall never get right with one another so long as we are wrong with Him.

If ever the world needed a Church, it is today. The Christian Church faces the greatest opportunity it has ever had since the hour Christ threw it out into the stream of world life. Coming to such an hour, confronting such a world, faced by such responsibilities, summoned by such needs, shall a Church think more of its own denominational welfare than of world service? Shall it prefer selfish and sterile isolation to the comradeship of the march, to the close and conquering ranks of an advancing host?

If we are to carry on with our mission, if we are to evangelize the world, if we are to establish a Christian civilization in the earth, if we are to save the Church itself from perils which not only impair its efficiency but imperil its existence, we must co-ordinate our activities and move forward, a unified body under the supreme command of the victorious and uncompromising Christ.

That does this mean but that the Federal Council has come to its supreme hour? Its problem is co-operation. It exists to unify the activities of the Churches in the widest practical and undivided Christian activity. It exists for the very thing that is most needed now.

"This is not a situation to feed pride, but rather to send us to our knees in prayer for wisdom for wisdom for strength, to throw us back on God for the guidance which we so sorely need and which He is pledged to give to those who seek Him. The Council will today, not in proportion to its faith in the efficiency of its organization, not as it lays the emphasis on method machinery, not as it masters detail and conducts in an energetic way wide-reaching propaganda. All this it must do, to be sure, and do well. Spiritual assets were never meant to underwrite indolence and incompetency in administration.

"But the Council will serve best as a servant. It must lay down its life for the brethren. It must not end in itself, for it is not the end of the Church, much as it may seem; it is merely a means to the end. It must be saturated through and through, in all it does and seeks to do, in its various commissions and committees, in its entire secretarial and official force, with what the Master preached when He said: 'Whosoever of you will be the chiefest, shall be servant of all.'

Message From President Woodrow Wilson.

The following message from President Wilson was received and suitable response was ordered made: There was some likelihood of my being able to attend the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, which is being planned to be held in Ford Hall, Boston, on December 1-6, and I am sure you will understand that it will not be. I hope that you will convey to the meeting in my name the most cordial greetings and an expression of the most confident hope that the work of the Council will result in the best things for the Churches, for the nation, and for the world. "Cordially and sincerely yours," (Signed) Woodrow Wilson.

Greetings From Churches in Other Lands.

Greetings were received from a number of foreign representatives, including Rev. R. C. Gillie for Great Britain, Dr. A. J. Barnouff for Holland, Rev. Henry C. Sartorio for Italy, President T. Harada for Japan, Prof. Moises Torres for Mexico, and Bishop John Nielsen for Switzerland.

Dr. James I. Vance's Address.

Dr. James I. Vance sounded the keynote of the sessions of the Council in his

address Wednesday afternoon on "The Opportunity and Obligation Confronting the Church Today." He said in part: "It is a world of trouble and peril which the Church of Christ is facing. The millennium failed to arrive as a result of the World War. There has been a backsliding in the progress of the part both of Churches and nations. Internationalism is being laughed at as a phrase of crazy ideas and impractical dreams. The millennium has had a revival, and nations and Churches are thinking of themselves. People are starving to death in Europe. Germany is a nation of unemployed. War continues. The danger zone is wide and the peril zone is wider. Human need lifts its pallid and pathetic face to Heaven and cries: 'How long?'"

"This situation creates the Church's opportunity. Need always opens the door. It is the opportunity of the Church to preach the Gospel of reconciliation. The war-hurt nations of Europe need bread and money, raw materials and markets, but they need friendship more. Give them good will and they will get better of the Golden Rule, and the time has fully come to quit hostilities of every kind. 'Vengeance is mine,' says God. If Germany needs punishment, God says: 'He will attend to that.' Business is to build human brotherhood and you cannot build it out of a fraction of humanity. The statesmanship that is needed today is the statesmanship of the Golden Rule, and the Church is the only institution that can furnish it.

"This opportunity creates the Church's obligation. Obligation and opportunity are one. It is the Church's duty to preach plainly that any religion which claims to love God and at the same time refuses to be reconciled to its fellow-men is a religion that is to be rejected. Christ is to preach. What folly for a sectarian Church to preach good-will, for a divided Church to try to promote good-will in the world for a split family of God to seek to create a united human family!

"The world turns to the Church for the Gospel of good-will in the hour of emergency. The time of suspension of world crisis. Should the Church fall in this hour of need, I would not say that the world is doomed; I would merely say that the Church has passed sentence on itself.

Dr. Robert E. Speer the New President. The Council made a peculiarly fortunate choice in electing as president, at its first session, Dr. Robert E. Speer, of New York, one of the secretaries of the Presbyterian Board of Foreign Missions, a few laymen to have the degree of doctor of divinity, which was conferred on him by the University of Edinburgh in 1910. He exceeds Dr. Peckham as North's secretary of the Methodist Board of Foreign Missions, who has presided over the Council for four years, with headquarters in New York.

The recording secretary, Rev. Rivington D. Lord, of Brooklyn, was re-elected, as was also the treasurer, Alfred R. Kimball, a former Wall Street business man, now devoting his energies to the work of the Council. The following were re-elected trustees: Bishop W. F. McDowell, of the Methodist Church, of Washington; Rev. Rufus W. Miller, of Philadelphia; John R. Scott, of New York; Dr. J. B. Hawkins, of Washington, and Gifford Pinchot. New trustees elected were Norton M. Little, who takes the place of Rev. Hubert C. Harniss, once secretary of the National Council of Congregational Churches, who was drowned last summer; Dr. J. Ross Stevenson in place of Dr. William H. Roberts, deceased, and Charles Evans Hughes who takes the place of Henry C. Peckham. Rev. Charles H. Garland, D. D., of New York City, is general secretary.

Medals for Chaplains.

A feature of Wednesday's session was the conferring of chaplains' medals on chief Protestant chaplains of the Allied nations that participated in the world war. These medals are replicas of those conferred upon chaplains of the American Army by the Federal Council. That intended for the chief chaplain of the British Army was presented by Rev. Dr. E. O. Watson, secretary of the Washington office of the Council, and was received by Rev. R. C. Gillie, one of the representatives of Churches at home. Rev. Henry C. Sartorio, of the Italian representatives, received the medal for Chief Chaplain E. Beralto, of the Italian Army. Award of medals was also announced to the chief chaplain of the United States Army, General Blomquist, and likewise to that of France.

Routine Work.

It is impossible to present here in detail all the proceedings of the six full days. In the vastness of the task full days, the work of the Council was constantly emphasized. It was evident that the Council is not seeking organic union of the different denominations, but is intent solely on laying emphasis on co-operative effort.

The Tercentenary Celebration of the Landing of the Pilgrim Fathers

One of the outstanding features of the week's meeting. Most of the speakers referred to it in their addresses.

"I would rather have all the dogma of the Puritans than the wealth and culture of the modern Pilgrims and Puritans

once dwell," said President W. H. P. Faunce, of Brown University, in an address at an evening session of the Federal Council of Churches in the Cathedral Church, of St. Paul.

His subject, as also that of the succeeding speaker, Dr. Robert E. Speer, was American Ideals—a Heritage From the Pilgrims."

Dr. Faunce said: "They say the Pilgrims were narrow. If so, they were narrow like Niagara in comparison with its tremendous stored-up power. They had to be of sterner fiber to do the great work set before them. It is possible for a man to see so much good in all religions that no religion dominates his life."

Dr. Faunce, at the outset, thanked God that the tercentenary of the Pilgrim migration could be celebrated in the most honored Episcopal church, of Massachusetts, "an eloquent fact showing the healing influence of time." He then urged that every American familiarize himself with Bradford's history of the Plymouth colony, in order to see that the Pilgrims were very human, with passions just like those of the men of this age, and that they were not patriarchs, the oldest being only about 36 years old. He continued, in part: "The Pilgrims demonstrated that in a few years Europeans could prosper on this continent and serve God according to their consciences. In their covenant drawn up on the 'Mayflower' they demonstrated that they could design the purest form of government ever known."

"Freedom was the heart of the Pilgrim democracy. They loved the old while creating the new. They came here, in haste, in the face of the old, but to establish again the old cleansed of its abuses, purged of all falseness and evil.

"Would that those who are trying to reform society today had not the spirit of destruction, but the spirit which leads them to purge out old abuses and develop all the fairest in the heritage from the fathers.

"America must not turn its back on the world and say: 'Their troubles are not ours.' America never showed a tendency to be a hermit nation up to the time when Commodore Perry knocked open the door of Japan. The Declaration of Independence acknowledged a decent respect for the opinion of mankind."

"Shall not the 'Mayflower' compact be laid large in the constitution of our minds? Shall not England, France, Russia, Germany and Italy, while still independent nations, stand together on such a covenant, associated for just and equal laws, which promise a start to mission and obedience and establishing a parliament of man, a federation of the world?"

"Religion and the Church are more vital than any industrial plant to the future of our Nation. We must reproduce the Pilgrim type—by being like minded. If we plant our feet on eternal moral principles, we shall stand on Plymouth Rock. Faith and freedom, religion and liberty are our double heritage from the Pilgrims. May the God of our fathers be our God forever."

Dr. Robert E. Speer said there was no real difference of principle between the Puritans and the Pilgrims and that all the Puritans were not in New England, those of Scottish birth settling the Middle States and later the great West.

"The Pilgrims," he said, "did not come to establish what resulted from their immigration. God used them to establish here greater principles than they ever dreamed of."

The speaker questioned the right of the present generation to criticize the Puritans for intolerance "in view of the limits put upon free speech in this country in recent days," and the present necessity the Jewish race is under to demand toleration toward itself.

He hoped that at the end of the next 300 years man and world see no worse disproportion in our lives than we can find in the lives of the Puritans.

Foreign missions, home missions, relief work in Europe and Asia, the Christianization of Islam, and other forms of Christian work were discussed at length.

Methods of Co-operation.

Methods of co-operation claimed the largest part of the Council's thought. The conclusions concerning this subject are presented in the editorial report on page 2, as they really sum up the best and most far-reaching results of the meeting.

GLOBE & RUTGERS
Fire Insurance Co.,
E. C. JAMESON, President.
LYMAN CANDELL, Vice-President.
115 William Street, New York.
CASH CAPITAL \$700,000.00
Abstract of Statement December 31, 1918.
Assets..... \$39,839,461.65
Reinsurance Reserve..... 11,601,128.24
Surplus to Policy Holders..... 6,624,000.31

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Home Circle.

The Pink and Gold Heart.

BY L. M. MONTGOMERY.

It was a dingy brown Christmas out of doors; but in the little Arnold house—it was such a little house, and so full of children that they seemed to overrun it, like roses in summer—it was a crimson and purple and golden Christmas; for there was much love and good will there, and these things give color to Christmas.

Every one of the Arnolds, little and big, had a Christmas gift. Nobody, except Baby, had more than one, for money was the scarcest thing in the Arnold household; but everybody—not excepting Baby—was delighted and grateful. As for Baby she was so happy that she kept kissing father and mother and brothers and sisters and Banjo and mother-cat and the headless doll all the time, turn-about.

Baby was really five years old, and had a big long name in the family Bible—Edith Katherine Arnold. But she was never called anything but Baby.

Baby had three gifts; a new red hood from mother and father, a long blue ribbon from the brothers and sisters, and, best of all, the most beautiful, wonderful, big candy heart with gold flowers on it and a loop of pink ribbon to hang it up by. The minister's wife had sent it to Baby, and Baby thought it was the very nicest thing she had ever seen. She did not mean to eat it—no, indeed! It was to be hung on the parlor wall.

"Christmas is an awful nice time," said Ned, looking at his skates with one eye and at the turkey his mother was slipping into the oven with the other.

"I wish it came every month," said Alicia.

"It's such a happyfying time," said Mollie.

"Just think what a lot of presents there are in the world today!" said Jack.

"There are lots of people who don't get a single present," said Jim, who always liked to have an argument with Jack if he could.

Baby, who had been sitting in rapt, mute admiration before her candy heart, turned big, shocked eyes on Jim.

"O Dimmy! Doesn't everybody get a present?"

"No, indeed, Baby. Guess old John Stirling over there hasn't got one. He hasn't anybody to give him anything."

"Nobody would give a present to such an old skinflint, anyhow," said Ted.

"Nobody ever goes to see him," said Mollie. "He must be dreadfully lonesome."

"Not he. He doesn't want to see anybody; he's an old miser and too mean to live."

"Children, children," said Mother Arnold, reprovingly. "You shouldn't speak so of Mr. Stirling, especially on Christmas day. 'Good-will to all men,' you know. Besides, if poor old Mr. Stirling is rather miserly and unsociable you ought to be very sorry for him. Such qualities are their own worst punishment."

Baby had not been listening to anything that was said after Jim had told her that Mr. Stirling would have no Christmas present. Baby was thinking hard. It was a dreadful thing to have no Christmas present at all; and she had three!

Baby put on her hood and her old mittens. Mrs. Arnold was busy in the pantry, and nobody noticed Baby when she slipped out. Straight over to old John Stirling's shabby little house she went. No other child in Wilmot would have ventured there, but fear had no place in Baby's heart. It was so full of love and sweetness for everybody that there was no room for fear. She marched straight up to the narrow red door and thumped on it with her dimpled fist.

Mr. Stirling opened it. He lived all alone, so he had to answer his door himself, but that was not much of a task, for he had very few callers. He was a little, dried-up old man with gray hair and a bitter, wrinkled face. He did not look as if he had ever smiled in his life; but when he saw the little maid on his doorstep, with her long, wind-blown curls, her rosy cheeks and shining blue eyes, he smiled. People generally did smile when they looked at Baby. She herself seemed to be compounded of smiles.

"Wewwy Cwisumus, Mr. Stirling!" lisped Baby, gleefully.

"Merry Christmas!" responded Mr. Stirling. He hadn't said anything of the sort for so many years that his voice seemed actually rusty when he said it. "Won't you come in?"

Baby shook her head.

"No, sank you. I'd like to, but I can't. I'm in a dreat hurry. Muvver's cooking a turkey. I've brunged you a Cwisumus pwesent. Dimmy said you wouldn't have any pwesent at all, so I dest bwunged you my heart. Here it is. Now, ain't dat a pwetty nice pwesent?"

Mr. Stirling took the pink and gold candy heart.

"I think it is a very nice present indeed," he said. His voice did not sound rusty at all this time—quite gentle and kindly, in fact. "But I'm afraid I don't deserve it. I didn't give any presents."

"Oh, vat doesn't make any diff'unce," assured Baby. "I didn't dive any, eiver. I'm too little, I dess. So I dest kissed ewwybody all ve times I could."

"Will you kiss me?" said Mr. Stirling.

"Of course," said Baby. He stooped down, and she put her chubby arms about his neck and kissed him twice—good, generous smacks. There was nothing mean about Baby.

When she had gone, old John Stirling shut his door and looked at the pink and gold heart with a working

face. He had never had a Christmas present in his life before. He had hated the world and the people in it. He had lived solely for self, and self had yielded him a poor, starving companionship. Yet, in spite of all this, one sweet, loving little soul had thought of him on Christmas Day and brought him a present.

That night the Wilmot minister got the surprise of his life. An envelope

was left at his door, and in it was a check for \$400 and a slip of paper. On the paper was written:

"To pay off the debt on the Wilmot church. The first of John Stirling's Christmas presents to the Child Jesus." And all Wilmot got a surprise the next day, for old John Stirling went to church—a thing he had not done for twenty years. Moreover, he walked home with the Arnolds, hand in hand with Baby. That night, when he stood alone in his lonely house and looked at a pink and gold heart hanging on the wall, he said, so softly and reverently that the words were almost a prayer: "A little child shall lead them."—Zion's Herald.

OLD ENGLISH BALLAD.

As Joseph was a-walking,
He heard an angel sing,
"This night shall be the birthtime
Of Christ, the Heavenly King.

"He neither shall be born
In housen nor in hall,
Nor in the place of paradise,
But in an ox's stall.

"He neither shall be clothed
In purple nor in pall,
But in the fair white linen
That usen babies all.

"He neither shall be rocked
In silver nor in gold,
But in a wooden manger
That resteth on the mould."

As Joseph was a-walking,
There did an angel sing,
And Mary's child at midnight
Was born to be our King.

Then be ye glad, good people,
This night of all the year,
And light ye up your candles,
For His star it shineth clear.

THE CHRISTMAS TREE.

No feature is more indissolubly linked with the Christmas festival than the gayly trimmed tree. The Christmas tree custom came to us through the Lutheran immigrant. Its popularity has grown steadily until the yearly sale in this country now reaches the astonishing total of three and a half millions, which is 25 per cent more than the consumption in Germany, the nearest competitor.

"Where do all the Christmas trees

let it grow properly. Trees naturally look upward toward the light, therefore they must be packed together to keep their tops always reaching up, yet far enough apart not to be dwarfed. When the Christmas tree is grown the Christmas tree man visits the woods. He looks at the trees and decides how many carloads he will take of them and orders them cut down for him and tied in bunches. The Christmas tree retailer receives the trees at the railroad centers, unloads them, and sells to the florist and groceryman. After that they reach the homes of little boys and girls by more or less mysterious processes.



A Community Christmas Tree.

Maine is where the best trees grow. The woodsmen of Maine have raised the trees for so many generations that they are experts in cutting them down. They have a method by which they catch and support a tree as it breaks off at the roots under the blow of the ax, so that not a limb is injured. Though the cutting, trimming, binding and shipping of Christmas trees is a laborious task, the Maine woodsmen make the occasion a holiday, taking their families to the forest fires and eating their meals around a blazing fire that roars and sparkles in the midst of their labors. The men cut the trees down. The boys and strong girls and women cut away with a sharp hatchet the few dead limbs at the base, then put the trees into bundles of twelve and tie them firmly together with strong cords.

The Catskill Mountains also furnish many Christmas trees. The Adirondacks yield a large supply. The Green Mountains of Vermont and the White Mountains of New Hampshire furnish Christmas trees. Pennsylvania, New Jersey and Maryland likewise send their trees to the eastern market.

The chief reason why Christmas trees are so expensive is the cost of transportation. The difficulty of procuring the annual supply of trees becomes more pronounced every year, because the shippers have to go farther and farther from the railroads every season to get them. The woods in the vicinity of the railroads have been denuded of the kind of trees required. Cedar trees, spruce trees, pine trees and palm trees are all called into service for the holiday time. The arrival of a carload of fragrant trees in the railroad yard of a great city and the sale of the load are very interesting. The trees are, of course, of varied sizes to meet the requirements of each purchaser, from the "three-in-the-family" type up to the large trees for missions, churches and Sunday schools.

—Mary Paula Chapman.



A Home Christmas Tree.

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FEDERAL COUNCIL BULLETIN

Vol. 3 No. 9



November, 1920

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OLD SOUTH MEETING HOUSE, BOSTON

Fourth Quadrennial Meeting of the Federal Council
Boston, December 1-6

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation
and Interchurch Activities*

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Vol. III, No. 9



November, 1920

A cablegram has been received from Tokyo announcing the appointment of Rev. T. Harada to serve as the representative of the Federated Churches of Japan at the approaching Quadrennial meeting of the Federal Council of the Churches of Christ in America.

In connection with the picture of the Pilgrim Monument at Plymouth, which appears in this issue of the BULLETIN, it is of interest to note that the builder of this structure was Daniel Macfarland, the father of the General Secretary of the Federal Council.

Brisbane Church Federation

From far away Australia comes the annual report of the Protestant Church Federation of Brisbane. The topics considered show that the churches in that city have been interested in the fight against gambling and objectionable advertisements, in the betterment of the Australian aborigines and in the temperance movement. They have also followed with deep interest the progress of church federation work in the United States, commissioning one of their number, who was sent to America by the Y. M. C. A., to report on methods of work in this country.

A French Protestant Review

The French Protestant fortnightly review, "Foi et Vie," is available to Americans who read that language at a surprisingly low cost, and should be of real interest to those who care to follow the religious and social thought of our sister republic across the Atlantic. A glance

at the title page of a recent number shows the following subjects treated: "From Uniformity, through Diversity, to Unity," "The Eighth Congress of the International Suffrage Movement," "Thoughts on Religion," "Talks to Young Mothers of the Bourgeois Class," and other educational material from the Practical School of Social Service. The subscription is 17 francs per annum. It should be sent to "Foi et Vie," Paul Doumergue, Director, 43 Rue de Lille, Paris, France.

Seven Million Bibles to Soldiers

By giving a copy of the Gospel of John, printed in raised letters, to every American soldier who was blinded in the world war, the American Bible Society plans to bring its war work to completion. This not only continues the work for the blind, as carried on by the American Bible Society since 1842, but it completes a record of marvelous work for the soldiers and sailors during the war. The annual report of the society shows that 6,808,301 copies of Bibles, Testaments and portions of Scripture have been distributed by it during the war among the various armies. Most of these, nearly five million, were distributed among the American forces. Testaments were published in Bohemian or Czech, French, Greek, Italian, Polish, Roumanian, Russian, Spanish, and Yiddish.

The Interchange of Preachers with Great Britain

During the past summer a large number of prominent American clergymen have visited Great Britain, and have spoken in the churches there. Rev. Dugald Macfayden, Secretary of the British Council for Interchange of Preachers, states that the work of these men did much to cement the friendship between the English-speaking peoples. During the Lambeth Conference, eighty-seven American bishops were present. Following this, a large number of the men who had been attending the various conferences in Switzerland came to England for the Mayflower tercentenary exercises.

Dr. Macfayden speaks in the highest terms of the impression made by the Rev. William P. Merrill, Bishops Gailor, Brent and Brewster. In connection with the Mayflower celebration the addresses of Dr. S. Farkes Cadman were most favorably received by large popular audiences in many cities. Dr. Boynton arrived in time to render valuable service in the Mayflower celebrations. Among others who have helped and who won a place in the hearts of British audiences were Professor McCown, Bishops Thurston, Stearley, Lines, Darlington and Thomas, Dr. Henry Clay Risner, Rev. Charles L. Thompson, Rev. Frederick Lynch and Rev. Henry A. Atkinson.

FEDERAL COUNCIL BULLETIN

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Vol. III

NOVEMBER, 1920

No. 9

Tentative Program of the Quadrennial Meeting at Boston

THE opening session on Wednesday afternoon, December 1, at two-thirty, will be held in Ford Hall, as will all of the business sessions except on Monday, when the Park Street Church will be the place of meeting. A devotional service, led by President North, will be followed by the organization of the Council and a brief address by Rev. James I. Vance, Chairman of the Executive Committee, on "The Opportunity and Obligation of the Church at the Present Hour." The election of officers for the ensuing quadrennium will be the chief item of business for this session.

The special public evening meetings of the Quadrennial are under the joint auspices of the Boston and the Massachusetts Federations of Churches. They are fully described in Dr. Root's article on page 164.

On Thursday morning, the business session will consider the report of the Executive Committee and the financial status of the Council. Bishop Wm. F. McDowell will present the report of the Washington Committee, speaking on the subject, "The Relation of the Church to the National Government." Thursday afternoon will be devoted to a consideration of Evangelism and Social Service, the themes being, "A More Effective Proclamation of the Gospel the Fundamental Need," and "The Enlarging Social Program of Christianity." President William O. Thompson, of the Ohio State University, will open the discussion of the latter topic.

The Friday morning session will consider "The Churches United for Their Common Tasks." Rev. William Adams Brown will speak on "The Church Facing the Future," summarizing the studies of the Committee on the War and the Religious Outlook. Dr. Robert E. Speer will present the report of the Committee on Methods of Co-operation, appointed to review the whole present-day co-operative situation, and to present recommendations as to how the values and ideals of Christian co-operation can be most fully conserved. An open discussion, in which denominational leaders will participate, will follow on the topic, "How can the

Federal Council fill the largest place of usefulness in the Church?"

On Friday afternoon the Church and the Community will be considered. Rev. Joseph A. Vance, president of the Detroit Council of Churches, and laymen from various local federations will discuss local co-operation. The discussion of the rural church will be opened by President K. L. Butterfield of Amherst Agricultural College.

The Saturday morning topic is "The Church and a World-wide Brotherhood." "American Churches and the Orient," will be presented by Dr. Doremus Sender, formerly pastor of the Union Church in Tokyo. "The American Churches and the Churches of Europe," will be discussed by Rev. Nehemiah Boynton, chairman of the Commission on Relations with Religious Bodies in Europe. Herbert Hoover will speak on "The American Churches and European Relief," and the discussion will be opened by Rev. Finis S. Idelman, of the Central Church of the Disciples, New York.

The Saturday evening session will consider "The Church and Its Missionary Responsibility." The speakers will be Rev. Charles L. Thompson, president of the House Missions Council; Rev. W. W. Pinson, of the Board of Foreign Missions of the Methodist Episcopal Church, South, and Dr. John E. Mott, General Secretary of the International Committee of the Y. M. C. A.

On Monday morning "The Church and the Racial Problem," and "Next Steps in the Temperance Crusade" will be considered, the topics being respectively presented by Dr. George E. Haines, Director of the Bureau of Negro Economics, and Miss Anna V. Gordon, President of the National W. C. T. U. Monday afternoon will be devoted to a consideration of the topic, "The Present Challenge to a Constructive Program of Christian Education," the subject being opened by President Henry Churchill King. "The Relation of the Theological Seminary to the Co-operative Movement" will be presented by Dean Henry B. Washburn of the Episcopal Theological School, and President George E. Horr of the Newton Theological Seminary.

On Monday evening, at six o'clock, a banquet will be tendered the Federal Council delegates by the denominational social clubs of Boston. Addresses will be delivered by Rev. Henry van Dyke, ex-ambassador to Holland, Rev. Alexander Ramsey, of England, and Governor Calvin Coolidge.

Monday evening, at eight, the most important business session of the Council will be held, during which questions looking to organization for the future will be considered.

While the business sessions will be held for the most part in Ford Hall, the public meetings in the evenings and on Sunday afternoon will occur either in Faneuil Hall, Trinity Church, St. Paul's Cathedral, or the Old South Meeting House. Hotel headquarters will be at the Bellevue. Many of the delegates will be entertained in the homes of the city of Boston.

Boston's Preparations for the Quadrennial

By Rev. E. Tallmadge Root

Executive Secretary, Massachusetts Federation of Churches

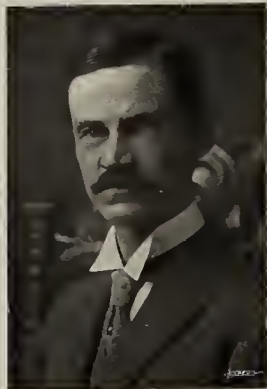
THE city of greater Boston and the churches of the whole Commonwealth of Massachusetts are anticipating, with great interest, the coming of the Federal Council to Boston, December 1st to 6th. For a year and a half, a Committee has been in existence, and increasing publicity has been given. The State Federation has so long been creating a sense of unity, that it seemed possible to give the stronger churches and individuals throughout the commonwealth a part to share in this act of hospitality. That they are interested, is indicated by one gift of \$50 from a church in a manufacturing village fifty miles from Boston.

A strong and unique Committee has been organized, appointed by the State Federation to represent five leading denominations and different sections of the State; by the Greater Boston Federation, by the National Congregational Council, which, until this year, had its headquarters in Boston, and by eight Denominational Social Clubs, which have each named two laymen. These include some denominations which are not represented in the Federal Council, but which are most heartily and generously giving time and money for its entertainment.

The Committee has provided, for the business sessions of the Council, Ford Hall, well known all over the country as the birthplace of the Public Forum Movement. The building was given by Mr. Ford to the Baptist Social Union, for denominational and interdenominational use. The Hall is admirably fitted for these sessions, easily seating the four hundred delegates on the floor, besides providing a place for spectators in the gallery. An assembly hall is located in the basement below, and Committee rooms are immediately accessible. Unfortunately, on account of a standing engagement by the Baptist Social Union for Monday evening, the sessions will have to be transferred to the nearby Park Street Church, Monday morning and afternoon. The public sessions, whose program has been put in the hands of the Local Committee, will be held in Faneuil Hall, Park Street Church and St. Paul's Cathedral, all nearby.

THE PUBLIC MEETINGS

Wednesday evening, December 1st, there will be greetings from The Commonwealth, delivered by Governor Coolidge, and from the Churches of Massachusetts and of Boston, and addresses by the retiring and the newly elected president of the Council; on Thursday evening, in St. Paul's Cathedral, with the general topic "American Ideals: a Heritage from the Pil-



REV. E. T. ROOT

grims," by President Wm. H. P. Faunce, D.D., of Brown University, and Robert E. Speer, D.D., of New York City.

The public meeting on Friday evening will have for its topic: "Christian Internationalism." It will be addressed by Rev. R. C. Gillie, D.D., President-Elect of the National Free Church Council of England; by General Robert Georges Nivelle, of France; and by Mr. Frank A. Vanderlip and other prominent speakers who are authorities on international questions. Delegates from various European and other foreign churches will be presented at this time.

On Sunday afternoon, at three-thirty, there will be a public meeting at Faneuil Hall to consider "The Christian Challenge to Co-operation between Employers and Employees," which will be addressed by Bishop Francis J. McConnell and other speakers of national prominence.

ENTERTAINMENT OF THE DELEGATES

The Sub-Committee on Hospitality has provided for the officers and chairmen of the Commissions of the Federal Council and others who must be near at hand, at the Hotel Bellevue and the Parker House, close to the Ford Building. Other delegates will be entertained in the homes of Greater Boston. The Protestant Church members live very largely in the suburbs, and the Committee regrets that this requires in most cases placing delegates at considerable distance from the convention hall; but the Boston system of transit is convenient and rapid, and Boy Scouts will be at the ser-



REV. DOREMUS SCUDDER
Executive Secretary, Boston Federation of Churches

vice of the delegates upon their arrival, assisting them to find headquarters and their assignments in homes. As is the usage, hospitality will include lodging and breakfast.

BOSTON STILL THE PILGRIM CITY

The coming of the Federal Council to Boston and Massachusetts is especially timely this year. It will afford the climax of the religious commemoration of the landing of the Pilgrims, and one whole evening will be devoted to emphasizing this fact. Today the Bay and the Old Colonies, united in The Commonwealth of Massachusetts, are greatly changed in population, with two-thirds of foreign parentage, largely with religious and moral ideas very different from those of the Pilgrims. The ideals of the Pilgrims, nevertheless, still dominate and mould the life of the State; and such a demonstration of the strength and dignity of American Protestantism will be a most welcome reinforcement and encouragement to the Churches of Massachusetts.

The Committee on Entertainment is as follows:

Chairman, Martin L. Cate; Secretary, B. A. Whittemore; Treasurer, Isaac T. Ripley; Executive Secretaries, Doremus Scudder and E. Tallmadge Root.

Appointed by Massachusetts Federation of Churches: Arthur E. Gates, Rev. O. J. White, Arthur S. Johnson, Rev. A. D. Leavitt, John Q. Adams, Rev. William H. Dewart, S. T. Emery, Rev. Geo. H. Spencer, William Cavan, Rev. Isaac Ward, Charles H. Adams, Roger W. Babson, John L. Bates, George W. Coleman, Frank C. Dunn, Rev. D. H. Gerrish, Marvin T. Goodwin, Rev. H. F. Holton, Bishop Edwin Hughes, Rev. C. E. Jackson, George H. Johnson, Rt. Rev. William Lawrence, Rev. Charles F. Rice, David I. Robinson.

By the Greater Boston Federation: Rev. T. C. Campbell, Rev. Paul R. Frothingham, Rev. Ernest G. Guthrie, Rev. Fletcher D. Parker.

By Denominational Social Clubs: Baptist: Frederick S. Chapman, Sidney R. Porter. Congregational: Ernest L. Miller, Isaac T. Ripley. Episcopal: Martin L. Cate,



MR. MARTIN L. CATE
Boston, Chairman of the Committee on Entertainment of the Federal Council

Richard M. Everett, Methodist: George H. Carter, W. C. Rice. New Church: George C. Warren, B. A. Whittemore. Presbyterian: W. E. Johnston. Unitarian: J. Randolph Coolidge, Jr., Chas. F. Gettemy. Universalist: Vinton A. Sears, William Thompson.

By National Congregational Council: Rev. E. H. Byington.

Chicago Headquarters

A recent conference of representative pastors and laymen in Chicago was held at the Chicago headquarters and was attended by the General Secretary.

The special work to be undertaken at this headquarters, under the direction of the executive representative, Rev. Herbert L. Willett, was thoughtfully considered.

The Federal Council's constituency in the middle west and especially in Chicago has expressed its high appreciation of this extension of the geographical influence of the Federal Council.

Representatives From Churches of Other Nations at the Quadrennial

It is expected that official delegates will be received at Boston from the churches of Great Britain, France, Belgium, Switzerland, Italy, Holland, Japan, China, Australia, Canada and Mexico.

The church forces on the Canal Zone are also sending a representative with a message.

The Y. M. C. A. is again promoting the national observance of "Thrift Week," and the United Stewardship Council suggests that the churches set aside the period from January 17 to February 20 for especial emphasis on stewardship, receiving therefor the advantage of the Association's wide publicity carried on in co-operation with many business interests.



REV. HENRY VAN DYKE
Who will address the banquet on Monday evening.

European Relief Council

Under the Chairmanship of Herbert Hoover, a European Relief Council has been organized in bringing together the following organizations:

- American Red Cross
- American Friends Service Committee
- Young Men's Christian Association
- Young Women's Christian Association
- Federal Council of the Churches of Christ in America
- Jewish Joint Distribution Committee
- American Relief Administration
- Knights of Columbus.

The Federal Council is co-operating with the Relief Council in appeals to the people of America in behalf of the three and a half million starving, under-nourished and inadequately clothed children of Europe. Mr. Hoover has requested that this appeal be especially presented in the churches on Sunday, December 19. The message signed by the Friendly Visitors of the Federal Council and by Mr. Hoover will go out to the churches shortly.

Universal Conference on Life and Work

The Provisional Committee appointed at Geneva to prepare for the Universal Conference of the Church of Christ on Life and Work



GOVERNOR CALVIN COOLIDGE
Who will welcome the Council on behalf of the Commonwealth.

has already met and begun the preparations of the American section.

It is planned to have a meeting of the Executive Committee probably in London, in March.

The Provisional American Committee has communicated with the authorities of the various church bodies and requested the appointment of members who shall officially represent those bodies in the permanent Committee of Arrangements which will ultimately issue the call for the Conference to be held in 1922 or 1923.

The Provisional Chairman of the American Section is Rev. Nehemiah Boynton, and the Provisional General Secretary, Rev. Charles S. Macfarland.



MR. HERBERT HOOVER
Who will speak on the situation in Europe.

Country-Wide Mayflower Celebrations

THE Mayflower tercentenary celebrations, which will be held in some seventy of the larger American cities beginning November 14, should prove one of the finest expressions, not only of Christian internationalism, but of public emphasis on the Christian foundation of our national existence.

The Mayflower Council is indeed fortunate in the personnel of the various foreign delegations who will be at its service for many of these gatherings. From Great Britain, Rev. R. C. Gillic, pastor of the great Marylebone Presbyterian Church in London, and President-Elect of the National Free Church Council, who is one of the foremost British speakers on temperance and social questions, will speak at Detroit, Pontiac, Akron, Dayton, Columbus and Cleveland, accompanied by Rev. Joseph Fort Newton of New York City.

Other British delegates are Mr. E. Harold Spender, a leading journalist and the official biographer of Lloyd George; Rev. Alexander Ramsay, D.D., former moderator of the Presbyterian Church of England and pastor of the largest congregation of that body in London; and Rev. Canon E. A. Burroughs, Chaplain of Trinity College, Oxford, Canon of Peterborough Cathedral, etc., who is one of the outstanding leaders of the Anglican Church, and author of "The Valley of Decision."

Dr. Ramsay, associated with Rev. Charles E. Jefferson, will speak at Albany, Syracuse, Auburn, Rochester, Bridgeport and New Haven.

Mr. Spender will speak in the western cities of Springfield, Illinois, St. Louis and Kansas City.

From France, General Robert Nivelles, hero of Verdun, grandson of a British Protestant clergyman, and himself one of the leading



MR. FRANK A. VANDERLIP
One of the speakers on Christian Internationalism.



THE PILGRIM MONUMENT, PLYMOUTH

Protestant laymen of France, will be accompanied by Rev. André Monod, Secretary of the United Protestant Committee. General Nivelles is in great demand for public addresses, and is scheduled to appear at Springfield, Illinois, Chicago, Milwaukee, Indianapolis, Louisville, and Cincinnati.

M. Monod will accompany Rev. Samuel Eliot to the southern cities of New Orleans, Houston, Dallas, Oklahoma City, Little Rock and Memphis.

The western representative of the Federal Council, Rev. Herbert L. Willett, will be General Nivelles's associate at Milwaukee, Indianapolis and Louisville. Dr. John H. Finley will speak with the General at Chicago, and President W. O. Thompson of Ohio University, will share with him the program at Cincinnati.

Canon Burroughs and Bishop McDowell will speak at Trenton, Baltimore and Washington, while at Pittsburgh, Harrisburg and Scranton, Professor Talcott Williams will be Dr. Burroughs' associate.

At the great tercentenary rally in Carnegie Hall, New York City, on November 26, General Nivelles and other foreign delegates will speak briefly. Mr. E. Harold Spender of London, Prof. William Lyon Phelps of Yale University, and Rev. Charles E. Jefferson will deliver the principal addresses of the evening.

Evangelism Stressed in Nine Great Cities

MOST interesting and almost epochal in its character was the recent visiting by denominational Secretaries of Evangelism, under the leadership of the Federal Council's Commission on Evangelism, of the cities of Buffalo, Cleveland, Cincinnati, Indianapolis, Detroit, Pittsburgh, Harrisburg, Baltimore and Washington. These cities were visited at the request of the local federation secretaries. Similar visitation was desired at Chicago, Louisville, St. Louis, Philadelphia and other cities, but the meetings had to be postponed on account of conflicting dates.

The program had been arranged in each city by the local federation with the thought of using the secretaries to help in the launching of the entire federated work and especially of the local evangelistic program. While the local programs differed, they had the same great objective—to arouse the ministers and laity to the great task which confronts the church and to supply method and inspiration for the work. The program in each case covered an entire day. The ministers of the city were gathered in the morning and were addressed by the secretaries. At noon, there was a lunch where ministers and laymen were invited. In the afternoon, the Secretaries and representatives of the different denominations met their own groups, and discussed with them their own relation to the federated work, and how they could best fit themselves to be of service to the entire community. In the evening, in some cases, there was a large gathering of the representative Christian workers with the pastors for supper and general conference on plans and methods, followed by a mass meeting for the entire city.

At Cleveland, a retreat had been arranged by Secretary Wright at the home of Mr. F. W. Ramsey, President of the Cleveland Federation. Mr. Ramsey's summer home is several miles out of the city, and more than two hundred ministers were taken by autos to this meeting. The entire day was spent in the consideration of the deep questions of spiritual life and in earnest prayer for the blessing of God upon the entire city. The preachers returned in time for a banquet under the auspices of the local Federation, where hundreds of laymen and ministers were shown a great vision of opportunity and service. This was followed by a mass meeting in the Euclid Avenue Baptist Church.

In addition to the general program, such as was held in the majority of the cities, there was in Pittsburgh and Harrisburg a special effort to reach the outlying counties. Representatives from these counties were present and it is hoped that the spirit of the meeting

will permeate very widely the churches in town and city.

It was an object lesson in federation to see the representatives of denominations, which have been supposed to occupy positions very wide apart in evangelistic work, standing on the same platform and advocating the same general methods of evangelism. Among the denominations represented were Presbyterian, Baptist, Methodist, Christian, Congregational, Lutheran, Episcopal, United Presbyterian, Reformed in U. S., Reformed in America, Methodist Protestant and several others.

Enthusiastic reports have been received from the Secretaries of the local federations, expressing great appreciation of the work which was accomplished. Among those who gave addresses with Dr. Goodell, Executive Secretary of the Commission on Evangelism, were Drs. Fagley, Stilwell, Schaeffer, Mahy, Neil, Denison, Tomkins, Pohlman, Lewis, McKelvey, Barnett, Greenway, and Kendall.

STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of Federal Council Bulletin, published monthly except August, at New York, N. Y., for October 1, 1920.
State of New York } ss.:
County of New York }

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Jasper T. Moses, who, having been duly sworn according to law, deposes and says that he is the editor of the Federal Council Bulletin, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher: Religious Publicity Service of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Editor: Jasper T. Moses, 105 East 22nd Street, New York, N. Y.

Managing Editor: Jasper T. Moses, 105 East 22nd Street, New York, N. Y.

Business Managers: None.

2. That the owners are: The Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. (Membership approximately 18,000,000). Rev. Frank Masch North, President, 150 Fifth Avenue, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22nd Street, New York, N. Y.; Alfred R. Kimball, Treasurer, 105 East 22nd Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

JASPER T. MOSES, *Editor*.

Sworn to and subscribed before me this 21st day of September, 1920.

[SEAL]

JOHN B. PREST,

Notary Public No. 122.

(My commission expires March 30, 1922.)

THE CHURCHES AND INDUSTRIAL PEACE

AN important conference on "The Relations of the Churches to Industrial Peace" was held in New York on Saturday, October 16, at the call of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. Experienced officials from the industries and economists who have devoted special study to industrial relations met representative clergymen and church officials.

Rev. Charles S. Macfarland presided in the unavoidable absence of Rev. Frank Mason North. The discussion centered mainly on the following items:

- a. Is it desirable that the Church should exert its influence in the industrial field: first, to endeavor to promulgate and apply Christian principles to industry; second, to seek to bring together employers and employees to work out co-operative relations?
- b. Is the plan proposed by the Commission on the Church and Social Service approved in principle?
- c. Is the discussion favorable to the creation, by the Commission on the Church and Social Service, of a national Advisory Council, composed of persons from industries in which experimentation is being conducted, and representing both employers and employees? Should other points of view be represented on such a Council?

The conference developed unanimity of judgment on the main issues: first that the church should exert its influence on industrial relations in the ways indicated; second, to approve the plan of the Commission on the Church and Social Service in principle; third, to recommend the creation of an Advisory Council of officials from industries in which co-operative relations are being worked out and representing employers and labor, and of economists, to advise with the accredited representatives of the churches.

It was considered important that ministers should discuss the ethical and human side of industrial problems, especially as they affect relations between employers and workers. To do this effectively, ministers must become informed, and must be helped by abundant literature, local conferences in communities, study courses, and the direct study of factories and living conditions in their communities. The minister must drop his theological phraseology and learn the terminology of industry, and his teaching must become positive instead of negative.

The president of a large corporation who was present said:

"It is necessary for the church to enter this field, but it is extraordinarily difficult, and will require tact and information. Most employers will oppose the effort, but you must go ahead. Employers need pressure from their churches. While the problems are difficult, the human relations are within the reach of the ordinary minister."



FANEUIL HALL, BOSTON

Where the Sunday afternoon meeting will be held.

Another said:

"I have just come out of two days' conference in the garment industry. The two parties are sincere and want to get together, and they agree on 90 per cent of the issues, but the other 10 per cent involve details which raise almost insuperable difficulties. I am opposed to general attacks on the present industrial system. If we work out the next step, we will make progress."

The following were present at the Conference:

Ministers: Samuel Z. Batten, Samuel M. Cavert, Plato Durham, Roylix Harlan, Arthur E. Holt, F. Ernest Johnson, Chas. N. Latrop, Chas. S. Macfarland, James M. Mullan, Worth M. Tippy.

From the Industries and the Laity: Robert W. Bruere, Henry Dennison, John Fitch, Willard E. Hutchkiss, Earl Dean Howard, John Leitch, H. F. J. Porter, Willis Porter, Chas. R. Towson, Mary Van Kleeck, Mrs. M. W. Wood.

New Treasurer of Bible Society

Mr. Gilbert Darlington has been appointed Treasurer of the American Bible Society, to fill the vacancy made by the death of William Foulke. Mr. Darlington is the son of Bishop James Henry Darlington. He is a graduate of Columbia University and of the General Theological Seminary of the Protestant Episcopal Church. He entered the Army in the Aviation Section, and was later appointed Chaplain, in which capacity he served overseas.

First of Chaplains' Medals Presented in Washington

THE presentation of the Chaplains' Medal to President Wilson, the Secretaries of War and of the Navy, and to Chief Chaplains Axton and Frazier took place at Washington, Tuesday morning, October 5. Several members of the Federal Council's General Committee on Army and Navy Chaplains accompanied the Chairman, Bishop William F. McDowell and General Secretary Charles S. Macfarland of the Federal Council to the office of the Secretary of War, where the presentations were made.

BISHOP McDOWELL'S ADDRESS TO THE PRESIDENT

In presenting the medal to the President, represented by Secretary Baker, Bishop McDowell, speaking as though Mr. Wilson were personally present, said:

Mr. President:

When, after all honorable efforts to avoid war had failed, you called the country to take its place in the world struggle for right and freedom, called it to decide that "the flesh should die and not the living soul," no response to the Nation's highest purposes was more prompt and perfect, more fervent and loyal than the response of the God-fearing men and women of the Republic, belonging to the churches. Patriotically and piously, in the name of the country and in the name of God, the churches and their ministers offered themselves without hesitation or reserve to "keep the soul of the world alive."

It is not for us to praise our Chaplains in the Army and Navy, but to praise our God who gave us these Chaplains in the hour of our need. Neither is it for us to forget them, or to fail to recognize what they were, what they did and what they have yet to do. We honor ourselves in gratefully remembering and recognizing them.

They who wore a Chaplain's uniform showed a Chaplain's spirit and rendered a Chaplain's service can be counted upon in the name of God and the Republic forever. The churches whose ministers they are and were will never fail in the struggle for humanity's highest welfare.

And in behalf of the General War Time Commission of the Churches and the General Committee on Army and Navy Chaplains, we ask you, Mr. President, to accept the first of these medals, knowing that the fellows of the one you possess will be held in honor and pride by the men of the Army and Navy, around the world, in restory, manse and parsonage; and knowing that while life lasts, these Chaplains will make a brotherhood of devotion, loyalty and service more lasting even than the medal's bronze. And now, as in the dark days of the war, we and they hold you, sir, ever in our prayers and our high confidence.

Replying on behalf of the President, Secretary Baker read Mr. Wilson's letter of acknowledgment to Dr. Watson, and said:

"I know that the President will appreciate this medal; he will feel that it associates him—and perhaps I may say that it correctly associates him—with that part of America which is spiritual, which is religious, and which regards this great catastrophe which has befallen the human race as perhaps a lesson from God that men must purify their hearts and with perfect understanding work together for better things for mankind."

MEDAL FOR SECRETARY BAKER

Dr. Macfarland made the presentation to Secretary Newton D. Baker, referring particularly to his hope that the noble American spirit of 1917 would return to reanimate our international policy, and make valid the sacrifices of the war period.

In Secretary Baker's reply, he analyzed America's motives in the war and, in referring to the general response to the nation's call, said:

"I can testify, and I delight to testify, that from the first hour of our great emergency until now the response of the Federal Council of the Churches of Christ and the churches represented by it, of the chaplains whom it selected to aid us, even its members who were not called in that special relationship to the Army, was high and enthusiastic and helpful in quality. The selection of chaplains for such a large body of men was in the nature of the case a difficult task, and I rejoice to say that I can not recall a single instance to which my attention has been called of inadequacy on the part of those sent out to carry the mission of religion to the soldiers."

Concluding the presentations in the War Department, the Chief of Chaplains, Col. John T. Axton, received the medal from the Rev. Gaylord S. White, former Secretary of the General War-Time Commission of the Churches.

PRESENTATION TO SECRETARY DANIELS

The Committee then proceeded to the office of the Secretary of the Navy, where Bishop McDowell presented the Chaplains' medal to Secretary Josephus Daniels. In his reply, Mr. Daniels said to the Committee:

"I thank you, sirs, and I wish you to know and to convey to all the chaplains and to the Churches that you represent, the fact that we regard your service during the war as greatly needed, and that we appreciate the spirit in which the service of the chaplains and of the Churches and of the Federal Council of the Churches was rendered, and if we take into peace this same spirit of service, this same trust in God, we shall be enabled to fight the battles of peace and win as we won the battles of war."

Rev. E. O. Watson, Secretary of the General Committee on Army and Navy Chaplains, presented the medal to Captain John B. Frazier, Chief Chaplain of the Navy. The medals are being mailed to other war chaplains, so far as present addresses are known.

The members of the General Committee on Army and Navy Chaplains who accompanied the speakers already mentioned were: Rev. Charles F. Steck, Rev. Wallace Radcliffe, Rev. J. F. Wenchel, Rev. Gaylord S. White, Rev. F. Paul Langhorne, Rev. W. Stuart Cramer, and Rev. E. B. Bagby.



PRESENTATION OF CHAPLAINS' MEDAL, WASHINGTON, OCTOBER 5, TO PRESIDENT WILSON, SECRETARIES BAKER AND DANIELS AND THE CHIEF CHAPLAINS OF THE ARMY AND NAVY

Left to right:—Rev. Wallace Radcliffe, Bishop W. F. McDowell, Secretary Daniels, Rev. W. S. Cramer, Rev. Charles S. Macfarland, Rev. F. P. Langhorne, Chief Chaplain Prester, U. S. N., Rev. J. F. Wenschel, Chief Chaplain Axton, U. S. Army, Rev. Gaylord S. White, Rev. E. B. Bagby.

News of the Washington Office

Fifty copies of the Chaplains' Medal to be awarded chaplains of the Protestant Churches, who served during the emergency of war, have been forwarded to Dr. E. B. Bagby, representing the Committee on Chaplains of the Disciples of Christ. These medals were awarded at a special service of the Convention of the Disciples in St. Louis, on Sunday, October 24th. Bishop Chas. H. Brent, Senior Chaplain, A. E. F., made the presentation address. There are 117 Chaplains of the Churches of the Disciples of Christ entitled to this medal. About fifty were in attendance upon the Convention. The others will be sent out individually from the office of the General Committee on Army and Navy Chaplains. A similar service was held in connection with the Convention of the United Lutheran Church in America, in session in Washington, D. C., October 19 to 29, 1920.

The Washington Office has throughout the year been constantly called upon by various organizations, Boards and individuals of the constituent bodies of the Federal Council to ascertain facts, discuss business with Government Bureaus or represent them in presenting matters requiring special attention in various departments of Government. The Washington Office is developing steadily as a clearing house for the handling of Church matters heading up in Washington. The widest possible use of the Washington Office by the constituent bodies of the Federal Council of Churches will, we believe, not only save these bodies much time and expense, but result in

having their business with Governmental Departments handled effectively.

The General Committee on Army and Navy Chaplains has throughout the past year been busily engaged in a variety of efforts in behalf of the Chaplains. Its outstanding achievements have been those of Chaplain legislation, definite regulations secured through the Education and Recreation Department of the War Plans Division, and the fixing of quotas at 25 per cent for Roman Catholics, 70 per cent for Protestants, with a 5 per cent balance in reserve for adjustment, being in reality 25 per cent and 75 per cent as against 38 per cent and 62 per cent prevailing during the period of the war.

The Committee has just prepared special legislation in behalf of the Navy Chaplains to be introduced in the next session of Congress. This legislation is embodied in two bills. The one of which establishes a Chaplains' Bureau with a Chief Chaplain, and the other Reorganizing the Chaplains Corps in such manner as to do away with the office of the Acting Chaplain and to give more rapid promotion to younger Chaplains during the period when the needs of growing families will be greatest. The proposed legislation has the hearty endorsement of the Secretary of the Navy. It may be noted that while a Chief of Chaplains has been in charge of the Chaplains' Corps in Washington during the war, this has not been because of legal enactment, but due simply to the interest of the present Secretary of the Navy in the religious welfare of the men under his jurisdiction.



REV. FRANK MASON NORTH,
Retiring President of the Federal Council.

Japanese Christians Speak

THE Federation of Churches in Japan has sent to the Federal Council of the Churches of Christ in America resolutions passed at their recent annual meeting showing their keen interest in Christian Internationalism. The Christian body in Japan, while small numerically, is influential, numbering many from the educated and the official classes.

DECLARATION BY THE JAPANESE FEDERATION

Though we have finally seen the dawn of peace at the end of the greatest war in history, there still remain unsolved many misunderstandings and doubts and suspicions between the peoples of the world. This is a cause of deep regret to us. We desire to help as much as we may in the solution of these grave questions and in clearing away these misunderstandings and suspicions. In so doing we want to help make our nation to be, what she ought to be, a leader in the civilization of the Orient and a defender of international justice, a nation looking toward world enlightenment and contributing to the realization of the Kingdom of God.

Therefore this Federation of Japanese Churches has passed the following Resolutions which it desires to make public.

CAN NOT APPROVE ENTIRE KOREAN POLICY

1. It is a matter of much regret to us that the Korean affair has been misunderstood as a persecution of Christians, and also that there has been such exaggeration in the reports in regard to the attitude of the Japanese people toward the Korean people. We unhesitatingly acknowledge that among the policies adopted and carried out by the authorities there have been many things which we cannot approve. While we believe that the authorities, in view of the Imperial Edict regarding the just treatment of the Korean people and the reform in the system of the Government-General, will not make the same mistake again, we shall watch the acts of the authorities and we hope that Japan shall guide the Korean people with justice and humanity.



REV. JAMES I. VANCE
Retiring Chairman of the Executive Committee.

HOPE FOR BETTER RELATIONS WITH CHINA

2. To our deep regret the flames of anti-Japanese feeling in China and among a portion of the people of America have been fanned by the suspicion that we have no intention of returning Tsingtau, but would hold it permanently. The declaration has been made often both at home and abroad that we would return Tsingtau, and we firmly believe that in the proper time and in the proper way, this will be done. But we cannot affirm that our attitude toward China has hitherto been altogether open and impartial. Our people should reflect upon this seriously. At this time thoughtful people both in and out of office are giving careful thought to this matter and are striving to really bring about good relations between China and Japan. We earnestly hope that by giving wise direction to this current at this time, our government and our people may so respect the feelings and interests of the people of the Chinese Republic that a neighborly friendship may be firmly welded together in mutual understanding.

JAPAN NOT A NATION OF MILITARISTS

3. Among European and American people there is a mistaken idea that we are clinging to militaristic and aggressive principles and that we are thus a second Germany. We deeply regret this. In every nation there are those who admire militarism, and to this Japan is no exception. But we unquestionably believe that both our national policy and the desire of the majority of our people are always for peace, and without ambition to invade and possess the territory of others. It is our aim to lead our people to the absolute rejection of militarism and to help bring about a world peace that will endure forever.

SEE HOPE IN LEAGUE OF NATIONS

4. It is a matter of great joy to us that at a time when the necessity for mutual understanding and trust and friendship among the nations is most vital, the League of Nations has been established. We, Christians, in this land, believe that we are richest in international ideas, and have 'the clearest understandings of the great principle of world brotherhood. Our religion had done this for us, and so at this great time it is our ambition that our whole people shall be permeated with the spirit of the League of Nations, and at the same time we wish to join with Christian people throughout the world in bringing it to perfection.

The Christian Attitude on the California Japanese Question

A Statement by The Commission on Relations with the Orient, of the Federal Council of the Churches of Christ in America

JAPAN and California are both intensely aroused over the problems, discussions and political programs connected with the presence of Japanese in California. This Commission was established by the Federal Council in 1914, in order to examine the entire question of American relations with Asia and Asiatics from the standpoint of Christian principles with a view to promoting a solution in accord with these principles. For six years it has been steadily dealing with this problem.

I. It is pertinent, therefore, for this Commission to call upon all men of good-will both in America and Japan:

1. To refuse to be stampeded into precipitate action by the vote-catching propaganda politicians who appeal to race prejudice and strive to arouse mob feeling.

2. To urge that all the facts be taken into consideration. Partisan statements of any group are to be discounted.

3. To await the results of the Conference of their responsible representatives in Washington and Tokyo.

II. To Americans this Commission would state:

1. While the local stress of the Japanese problem in California is not easily appreciated by states not similarly affected, we should all remember that the question has international aspects of the gravest import in which the whole nation has a right to be heard. California's legitimate ends can best be secured through Washington. We therefore urge California to work out its local problem in the closest co-operation with the Department of State. Any other method is bound, sooner or later, to involve our country in international complications.

2. Only the patient exercise of the principles of honor, justice and fair-play between nations and races can afford any real or permanent solution to a confessedly difficult problem. We wish to urge every effort to avoid humiliating race-discriminatory laws which will only aggravate the situation.

3. The victory of the growing liberal movement in Japan, which has been battling valiantly against a long dominant arbitrary military bureaucracy, is essential, if Japan is to enter into right relations with the rest of the world. Yet that victory is endangered by unjust anti-Japanese agitation and legislation in America.

4. Americans should keep clearly in mind certain important facts. The total population of California, for instance, has increased in ten years by 1,048,987, while the Japanese population has increased about 38,500, chiefly by births. This is 3.6 per cent of the whole increase. The entire Japanese population in California (approximately 80,000) is but 2.3 per cent of the whole population. Out of 11,889,894 acres under cultivation, Japanese own 74,765 acres, which is six-tenths of one per cent (.006). They also cultivate on lease or crop-contract 863,287 acres, which is 3.3 per cent. As for Japanese births in California in 1917, they numbered 4,108 to 47,813 whites, or 8.7 per cent. Such facts do not warrant the assertions of agitators.

III. To Japanese this Commission would state:

1. The great body of citizens throughout the United States, particularly those in the Churches for whom we

are entitled to speak, stands for justice and fair-play in the relations of the two countries and in the treatment of Japanese in America.

2. Expressions in Japan of confidence in America's sense of honor, justice and humanity are highly appreciated here. We confidently believe that a large body in America will exert itself to take such steps for the fundamental solution of the American-Japanese problem as will ultimately justify that confidence.

3. At the same time it should be clearly understood in Japan as well as in America that the question is by no means so simple or so easy of solution as extremists of either side usually represent. The misunderstandings, the misrepresentations and the wrong-doing are not all on one side. To set matters right, not only a new treaty, but proper legislation is needed both in Tokyo and in Washington.

4. Japanese also need to keep certain facts clearly in mind. Because of their presence in large numbers in California, Californians are confronted with real difficulties that call for real solution. Japanese have settled in several rather restricted, fertile, agricultural areas, tending to form "colonies," relatively impervious to Americanization, and where the white population constitutes a minority. For this "colonization," the Californians are indeed in part responsible, since the strong opposition of a different social group has tended to prevent their wider distribution. It nevertheless constitutes a serious factor in the situation. Some Japanese, moreover, have evaded the spirit and purpose of our laws, especially in the matter of immigrant smuggling. And there is also the delicate patriotic question of the double allegiance of American born Japanese children. These facts are widely felt to create an ominous situation requiring thoroughgoing legislative remedies. Japanese should be reminded, moreover, that a very considerable group in California earnestly desires to have these problems solved in ways that are at once honorable for Japan and safe for California.

IV. In conclusion, we urge all men of good-will, both in America and Japan, to join in expecting the best and not the worst, and in finding a solution. For this, time and patience, open-mindedness and sincerity, with friendly hearts and wise heads are absolutely necessary. Legislation in Tokyo and in Washington, after mutual conference and agreement, should be enacted to rectify the difficulties of double allegiance, of local congestion and of immigration, on principles that are just and honorable for all.

REV. WILLIAM I. HAVEN, *Chairman*
 P. S. BROCKMAN, *Secretary*
 REV. SIDNEY L. GULICK, *Secretary*
 REV. HENRY A. ATKINSON
 REV. ARTHUR J. BROWN
 HAMILTON HOLT
 CHARLES D. HURREY
 REV. ALBERT G. LAWSON
 REV. FREDERICK LYNCH
 REV. FRANK MASON NORTH
 REV. DOREMUS SCUDDER
 ROBERT E. SPEER
 E. P. TURNER



FORD HALL, BOSTON
Where the Federal Council Will Meet

War-Time Union of the Churches

By REV. LYMAN E. DAVIS, D.D.

(From an editorial in the *Methodist Recorder*)

THE doctrine of mutual service in the cause of humanity was never exemplified more fully, throughout the ages, than in the social ministry of the Christian church during the great war. . . . In that solemn hour, the churches of Christ in America found many avenues through which to perform their hallowed duty. They poured out their money in flowing streams of willing sacrifice, through their own denominational channels. The community war chest in a thousand towns and cities, the American Red Cross, the Young Men's Christian Association, the Daughters of the Blue Triangle, the Salvation Army—all these became good angels of the churches, bearing their gifts afar to the suffering and the needy beyond the sea, and bringing back to the altars of every sanctuary the benediction of the heroes.

But the greatest composite service wrought in the war zone by Christian America was doubtless realized through organized co-operation; through the manifold agencies so efficiently co-ordinated by the Federal Council of the Churches of Christ in America. This interdenominational agency had passed well beyond the experimental stage long before the war; and its development, from first to last, had been such as to adapt it, as by a special dispensation of Providence, to the expert and heroic task of mobilizing the Christian militia of the nation into an army of good will to a warring world.

And the Protestant churches of America were all the more ready and willing to function through the Federal Council, in their war-time social service, because that body is nothing less than a representative assembly of the churches themselves; and therefore the Federal Council, in its every message and in its every adventure, claims to be, not a superdenominational voice, presuming to summon the churches to a mission above and beyond their own ecclesiastical orbits, but merely the waiting vehicle, the chosen instrument, through which the churches are enabled to fulfill, on their own authority and through their own representatives, the supreme mission of calling the nations of the earth, as with one voice, from sin to righteousness, and of marshaling their own spiritual forces, with every organized unit of the kingdom of God, to the epic task of rebuilding the war-broken nations of the earth on true foundations.

We recognize three distinct but cumulative zones of service in which the churches of America functioned through the Federal Council. First of all, they sent forth through the council, at the higher moments of the great war, a composite Christian message to America and to all

the world. The tumult of contending creeds was hushed, now and again, through the slow watches of that Walpurgis Night of universal war, and thirty millions of communicants confessed in one united voice their unshaken faith in God and humanity. Think of that historic meeting of the Federal Council in Washington City, a few short days after America was called to arms, and hearken once again to the churches as they declare their spirit and purpose in that solemn hour. Two or three echoes from that high deliverance are enough to proclaim the ruling purpose of that General Assembly of the Churches of Christ in America:

"To purgo our own hearts clean of arrogance and selfishness; . . . to hold our own nation true to its professed aims of justice, liberty and brotherhood; . . . to keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the conscious presence and power of God."

That composite message went forth in a voice that called to the very ends of the earth. It was a true encyclical, bearing the invisible yet genuine signature of the Christian millions of the greatest republic the world has ever known, and expressing for all the creeds of Christendom their common faith in the divine mission of the Son of God and in the humanitarian mission of the Son of man, and expressing, first of all and last of all, their consecration to the one heroic task that forbids even a thought of the divisive non-essentials of the Christian world.

The second great function performed by the Federal Council for the Churches of Christ in America was that of co-operative service in the great war. And every miracle of Christian achievement during that awful conflict was wrought only because the churches of America, while surrendering not a single element of their denominational sovereignty, permitted their Christian consciousness to absorb their denominational consciousness.

And the spirit of co-operation was born of the spirit of world-wide fellowship. The controversial mood happily gave way to the sympathetic; theological minds became theopathic, and the whole family of God, lifted to the Upper Room of spiritual union, began to feel as never before the common problems of the church universal. And because they entered this realm of humanitarian sentiment, because they felt in their own hearts the hunger pangs of Armenia, and heard with their own ears the liberty bells of every subject race in all the earth, and responded with all the instincts of a common faith to the yearning appeal of their fellow Protestants in the Old World, they suffered no obstacle to prevent their speedy co-operation in the world-wide work to which the Master called them. . . .

Americanization and the Boy Scout

The tremendous value of the Boy Scout Movement in the Americanization problems of this country has been recognized by the Division of Citizenship Training, Bureau of Naturalization, Department of Labor.

A request has been made that Boy Scouts distribute letters and cards among aliens in the interest of the educational work of the Division of Citizenship Training.

The foreign-born boy and the son of foreign-born parents sit side by side with native-born boys (as they should) in our schools. They mingle in their play and in their homes. They are one boyhood. But it is a boyhood of marvelously diverse racial characteristics and tendencies.

Week of Prayer for the Churches

January 2—January 8, 1921

IN the interest of the community of faith and action among the Churches of the world, the Federal Council has adopted, with slight changes, the message and subjects for the Week of Prayer issued in behalf of the World's Evangelical Alliance by the British Evangelical Alliance.

The topics are presented in advance for the information and the convenience of church officials and editors. All such receiving this are requested to do their part in securing the use of the topics by their respective bodies, and to see that they receive due publication in denominational and local papers at the appropriate time.

To the Churches of Christ in America:

The state of the world gives us an object lesson of the oneness of humanity. Every race and every clime still suffers from the effects of the years of death and destruction of the Great War. Statesmen cannot remedy the evils universally recognized, and the distress of nations is even greater than when the war was waged. The world lies in confusion. Mankind seeks a way out of the chaos, and the followers of Christ alone have the privilege of leading it in the right path.

He who said "I am the Light of the World," shines today with a bright radiance. His supremacy is unchallenged, but many who profess to follow Him have not trodden His path. They live in a spiritual world in the midst of the present age, but while convinced that in Christ alone lies the hope of renewal, they fail to recognize the compelling force of His summons to oneness of spirit and the unreckoning devotion of the sacrificial spirit. The desire for unity is deep and widespread. Man-made obstacles block the road to its realization. Only by the prayer of faith, through living trust in the Head of the Church and reliance on the power of the Holy Spirit, can we be drawn closer to Him and to one another. We need the vision without which all ideals perish. The place where we can truly manifest oneness in Christ Jesus is the Mercy Seat, the place of Prayer, where differences vanish in communion with Him Who is the Resurrection and the Life.

We therefore again invite all who love and follow the Risen Lord, Who is our Life, to meet "with one accord" throughout the world in the first week of 1921. Let us hold fast the Truth and Love we have in common, and by so doing unitedly approach the Throne of Grace in penitence for past shortcomings and in full assurance that the Lord will meet us and draw us closer to Himself and to one another.

We are,

Yours in the fellowship of Christ,

THE FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

Topics Suggested for United Prayer

Sunday, January 2, 1921

TEXTS FOR SERMONS AND ADDRESSES

"I will lift up mine eyes unto the hills, from whence cometh my help." *Psalms CXXI:1.*

"Behold how good and how pleasant it is for brethren to dwell together in unity." *Psalms CXXXIII:1.*

"In the world ye shall have tribulation; but he of good cheer, I have overcome the world." *St. John XVI:33.*

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou has sent Me." *St. John XVII:20-21.*

"The communion of the Holy Ghost be with you all." *I Cor. XIII:14.*

Monday, January 3, 1921

THANKSGIVING AND CONFESSION

THANKSGIVING—For world-wide desire for closer fellowship among those who love and serve Christ.

For the testimony of prominent statesmen that only in the teachings of Christ can the way of true and lasting peace be discovered.

For the discernment of a deeper sense of human brotherhood, and the determination by multitudes to serve one another by love.

CONFESSION—Of the weakness of our faith, and failure to commend by our lives the Saviour.

Of the search for the solution of world evils by material means alone.

Of the continuance of needless divisions before a world that needs a united Church.

On account of declension from Truth and Love on the part of many who profess to follow Christ.

Of the lack of recognition that Christians while in the world are not of the world.

SCRIPTURE READINGS—*Psalms XXXII; LXXXIV; St. Luke IV:16-32; Gal. IV:1-11.*

Tuesday, January 4, 1921

THE CHURCH UNIVERSAL

The "One Body" of which Christ is the Head.

THANKSGIVING—For the earnest search of the pathway to Christian unity.

For the spirit of brotherhood and love manifested among Christian leaders denominationally separated.

For the deepened desire to make Christ King in every department of human life.

PRAYER—That the one Flock may be united under the one Shepherd, Christ Jesus.

That in the power of the Holy Spirit all stumbling blocks in the way of Christian unity may be removed.

That intolerance may be destroyed and religious liberty be established everywhere.

That the Scriptural teaching concerning the coming of the Kingdom of Christ may be emphasized throughout the Church.

SCRIPTURE READINGS—*Isaiah XI:1-9; St. John XV:1-10; Ephesians II:11-22; Acts XX:23-35.*

Wednesday, January 5, 1921

NATIONS AND THEIR RULERS

CONFESSION—That many leaders of the nations, long privileged with the knowledge of Christ, have forgotten His claims to their allegiance.

That defective moral standards, rather than the laws and principles of Christ, have guided national and international policies.

That nations have been the victims of selfishness and of a belief that true well-being lies in the abundance of possessions.

That the Lord's Day, His Word, and commandments are being neglected.

PRAYER—For all Sovereigns and heads of States, that they may have the spirit of Christ, and may show it forth in their rule.

For all legislative assemblies, that they may be guided to enact measures that are in accord with the ideals of the Gospel.

That the nations may be guided and developed under God to the establishment of enduring peace and international good-will.

For the deliverance of all peoples from love of money, from excessive devotion to pleasure, and from the sins of impurity, gambling and intemperance.

For the enlightenment of all unions of employers and employed, so that they may recognize that they have a common interest in doing justly, loving mercy, and walking humbly with God.

For those who have it in their power to assuage the motives of class conflicts, that they may regard the good of the whole and not only the interest of sections.

For all public servants, that they may discharge their duties as a trust from God.

SCRIPTURE READINGS—*Deut. IV:39-40; Psa. LXXXVII; St. Matt. XXII:15-22; 1 Tim. II:1-4.*

Thursday, January 6, 1921

MISSIONS AMONG MOSLEMS AND HEATHEN

THANKSGIVING—For the generous free-will offerings of the Lord's treasure-keepers for the carrying of the Gospel to the world.

For increased recognition that the maintenance of missions is the duty of all Christians.

For mass movements, indicating the presence and power of God the Holy Spirit.

That the rule of the Turk in the Near East has been restricted, and that Palestine has been freed from his domination.

PRAYER—That the Gospel message may be fully and completely preached to all nations.

That new problems due to the growth of national consciousness amongst Christians of the older civilizations may be solved in the spirit of truth and love.

That men and women of faith and vision may be called by God to take their place in the missionary ranks.

That European residents in non-Christian lands may be examples of the power of Christ to regenerate life.

That the inroads of Western materialism in Eastern lands may be arrested, and that grace may be given to all missionaries in dealing with the problem.

That the Church may keep in mind the fact that her main task is the world evangelization.

SCRIPTURE READINGS—*Psa. II; Isaiah I, X; St. John XII:20-26; Acts II:37-40; Rom. XV:17-23.*

Friday, January 7, 1921

FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG

PRAISE—For the spirit of devotion and sacrifice shown by Sunday school teachers and Christian workers among the young, in leading them to a knowledge of Christ and of the laws of His Kingdom.

For the Christian family and all that it means to the world.

PRAYER—For parents, that by example and teaching they may be led to train their children in the knowledge and fear of the Lord.

For the young, that they may devote their lives to the service of God and their fellow-men.

For the increase of the practice of daily family worship.

That all university, college and school teachers may realize the responsibility of the religious training of all committed to their charge.

That consecrated Sunday school teachers may be multiplied in all centres of Christian life.

That all in charge of the religious training of the young may be endowed with special grace and wisdom.

SCRIPTURE READINGS—*1 Sam. III:1-10; St. Mark X:13-16; Ephesians III:14-21.*

Saturday, January 8, 1921

HOME MISSIONS

CONFESSION—Of continual slackness in the task of making America truly a Christian nation.

Of the neglect of opportunities of evangelism amongst our own people.

Of spiritual apathy and indifference in great centres of industrial activity.

PRAYER—That those engaged in work among our immigrants and other groups with special needs may be given grace to deal wisely with the conditions of their life.

That as the Gospel of Christ alone can meet prevailing unrest and social upheaval, there may be in the Church more evangelistic preaching and teaching.

SCRIPTURE READINGS—*Hosea XIV; Malachi IV; St. Luke XIV:16-24; Rom. X:1-4.*

The Canadian Vimy Memorial Church

The Protestant Churches of Canada have united with their brethren of England, Holland, Switzerland, and the United States in helping to rebuild the ruined churches of northern France. The immortal victory of the Canadian troops at Vimy Ridge, won for the Allied cause at such great sacrifice, is to be commemorated in the erection of the "Canadian Vimy Memorial Church" at the neighboring city of Lens. This institutional church plant in the great mining center will replace the wrecked building of the French Reformed congregation, so this memorial to the 60,000 Canadians who laid down their lives in northern France will serve a most useful and evangelical purpose.

Sunday, November 14, was set for the presentation of this memorial enterprise in all of the Canadian churches. The committee in charge will be glad for Canadians in the States to share with them in this national gift. The families of American lads who served with the Canadian forces will also be interested in helping swell the fund of \$150,000, which it is proposed to raise for this sacred purpose. Contributions may be sent in care of the Federal Council of the Churches of Christ in America at 105 East 22nd Street, New York City, or direct to the treasurer of the Canadian Committee, Brig. General J. G. Ross, 142 Notre Dame W., Montreal, Canada.

News of the Commission on Interchurch Councils or Federations

Secretary Guild has completed a financial campaign in Philadelphia with the Federation of Churches. The Rev. E. A. E. Palmquist, formerly Pastor of the First Baptist Church of Cambridge, Mass., has been called to be Executive Secretary.

The Rev. Irvin E. Deer, formerly pastor of the Moravian Church in Reading, Pa., has become Secretary of the Dayton Council of Churches. A recent financial campaign made it possible to secure a secretary on full time.

The Ohio State Federation of Churches is carrying on the rural survey inaugurated by the Interchurch World Movement. The Rev. B. F. Lamb is Secretary of the Survey Department. The same thing has been done in Massachusetts, Connecticut and California.

The Ministerial Association of Kansas City, Mo., has appointed a strong committee with the Rev. R. H. Miller, pastor of the Independence Boulevard Christian Church, as Chairman to organize and finance a Council of Churches. Secretary Guild will spend most of November in Kansas City, assisting the committee. During the same month he will assist a similar committee in Springfield, Ill.

The Churchmen's Federation of Louisville, Ky., celebrated its tenth anniversary in October. Mr. Fred B. Smith gave the principal address. This federation has become a great force in this city. The Rev. W. S. Lockhart is secretary.

A group of business men of Passaic, N. J., cordially supported by the pastors of that city, inaugurated a movement to organize a Council of Churches, and employ a secretary. The secretary of the commission secured sufficient pledges to warrant forming a Council. The remarkable fact about this step is that numerically the membership of the Protestant churches is small, but their vision and courage is large. The continued success of the Sacramento, California, federation under similar conditions, gave inspiration to the men of Passaic.

The new leaflet, "Short Stories of Social, Civil and Religious Community Service—When the Churches Co-operate," contains graphic word pictures from nearly a score of cities showing the varied tasks now being performed through co-operation under executive leadership.

The Friendly Visitation to Austria, Hungary and Transylvania

In this report of the work of the Friendly Visitors in Austria, the Chairman of the delegation, Rev. Arthur J. Brown, calls attention to the large and influential Protestant body in Hungary which was among the first to adopt the principles of the Reformation. The Protestants of Hungary and especially of Transylvania have suffered a great deal of persecution

from the Roumanian authorities since the occupation of their territory as a result of the late war. Rev. Henry A. Atkinson, who has been two weeks in Transylvania, feels that persecutions were political rather than religious. Other investigators state that the difficulties are primarily religious, and there is no doubt of the fact that the Protestants in Transylvania have suffered and are suffering severe persecution. Dr. Atkinson and Dr. Lorenz who recently returned from a visit to Transylvania declare that \$100,000 are needed immediately for the maintenance of the Protestant churches and schools and for the salaries of pastors and teachers who are now in utter destitution and that unless something of this kind is done immediately there will be no Protestantism left in Transylvania within two years.

The Protestants of present-day Hungary are also in desperate straits: It is impossible for their pastors and teachers to live without some assistance. The care of their benevolent institutions, the maintenance of the theological seminary and of their religious newspaper must depend chiefly upon outside support. One hundred thousand dollars are needed.

The difficulties of the churches in all of these countries are augmented by the fact that formerly most of them were almost entirely supported by the government. Not only has this support been withdrawn, but the depreciation of the national currency, the famine conditions of the blockade and other economic disturbances due to the war and the attitude of the religiously hostile occupying government have contributed to render the situation well nigh intolerable. All authorities agree that if the Reformed faith is to be saved in the various parts of the former Austrian Empire, speedy and effective help from without must be given.

Another Volume from the Religious Outlook Committee

The report of the Committee on the War and the Religious Outlook on "Next Steps toward Church Unity," prepared by a special sub-committee of which Dr. Robert E. Speer is chairman, is announced to appear in December.

The report falls into two parts, dealing respectively with "The Present Situation" and "The Historical Background." In the first part are discussed the war and Christian unity, the present situation in the denominations, the present status of local co-operation, the present situation in the Church as a whole, present problems in the movement toward unity, and principles that underlie further progress. The second part presents a series of historical studies as illuminating present problems. These chapters discuss the development of the denominations in American Christianity and the various undenominational and interdenominational movements.

BOOK DEPARTMENT

- Centennial History of Illinois—Volume I:** Illinois Centennial Commission, Springfield, Ill. 524 pp. This historic volume, edited by Clarence Walworth Alvord, contains material of interest regarding the colonial and pre-colonial periods of what is now the State of Illinois.
- Problems of Boyhood: A Course in Ethics for Boys of High-School Age,** by Franklin Winslow Johnson. University of Chicago Press. 130 pp. Some of the headings of the twenty-two chapters in this little volume are: "Custom, Habit, Honesty, Property Rights, Gambling and Betting, the Problem of Sex, the Idealism of Boyhood, Choice of a Life Work, and Religion."
- The Mennonites:** Brief history of their original and later development in both America and Europe, by C. Henry Smith, Ph.D.; Mennonites Book Concern, Berne, Ind. 340 pp. This volume takes up the origin and history of this interesting religious body. The wide distribution of the Mennonites will be indicated by the fact that chapters are devoted to their growth in the Netherlands, in Switzerland, Germany, Austria-Hungary, Russia, France, and in the various countries of the New World.
- La Federation des Eglises Americaines:** By Adolf Keller. A Report to the Association Chretienne D'Etudiants, Lausanne, Imprimerie La Concorde, 1919; 29 pp. Rev. Adolf Keller, who spent several months in the United States in 1919, writes appreciatively of the work of the Federal Council, and of the various organizations for Christian work as he found them in the United States. A brief history of the Federal Council with detailed references to the work of its Quadrennial meetings is included in this pamphlet, as well as a reference to the work of its various Commissions. Pastor Keller is actively promoting the Church Federation idea in Switzerland, and wisely makes this appeal to the Christian students who will be the future leaders of Swiss Protestantism.
- The Christian Task: A Discussion of the Supreme Need of the Age—How Christianity Can Satisfy It.** By J. Harold DuBois. Association Press, New York. 87 pp. This is the second in "A New Generation Series" which is being produced by a group of writers under thirty-five years of age. Mr. DuBois dedicates this volume to Professor William Adams Brown whose teaching he says was the direct inspiration of this work.
- Les Puritains et les Origines de la Republique:** Heros d'Amerique ou les Grandes Pages de l'Histoire des U. S.: By Adrien Setitte, Nimes; Imprimerie G. Teissler and Fils. 64 pp. This pamphlet by Pasteur Setitte is the first of a series on the Heroes of America. It is dedicated to Rev. Charles S. Macfarland, and the preface refers in terms of warmest praise to the war work of the General Secretary of the Federal Council in France and Belgium. The account of the Puritans is evidently intended for popular use in France.
- How to Speak French Like the French:** By Marie and Jeanne Yersin. Philadelphia; J. B. Lippincott Company; Price \$2.00. The idioms and current expressions of the French language are included and explained, and a list of French proverbs added.
- Everybody's World:** By Sherwood Eddy, New York; George H. Doran. 273 pp. This volume takes up in its ten chapters, "The War," "The Near East," "The Appeal and the Hope of Russia," "Japan and the Far East," "The Situation in China and in India," with especial emphasis on the latter country, "Anglo-Saxon Responsibility," and the concluding chapter "Everybody's World," which reinforces the thesis of the hook that the world is one vast family.
- Vers l'Unité: Association Chretienne D'Etudiants de la Suisse Romande.** Lausanne, Imprimerie La Concorde. A report of the Christian Students Conference of Switzerland, held at Bercher, October 1-4, 1919.
- Herbert Hoover, the Man and His Work,** by Vernon Kellogg. New York. D. Appleton & Co. 375 pp. While this is an interesting account of Hoover's career, its greatest value lies in its story of the work of the Commission for Relief in Belgium, the United States Food Administration and the American Relief Administration.
- Technique of Social Surveys:** By Manuel C. Elmer. 1920. University Press Co., Minneapolis. A compact manual for community surveys based upon extensive practical experience in surveys and a thorough knowledge of the literature of the subject, and written by one who had technical training in community problems and agencies; therefore especially valuable and helpful.
- Mexico from Cortez to Carranza.** By Louise S. Hasbrouck. D. Appleton and Co., New York, Illustrated. Price, \$1.50 net.
- A popular history of Mexico from the earliest times, much of it in story form to appeal to younger readers. The book should arouse interest in and sympathy for the people of our unhappy neighbor Republic.
- Reconstructing the Church. An Examination of the Problems of the Times from the Standpoint of a Layman of the Church,** by William Allen Harper, LL.D., President of Elon College, 188 pages, Fleming H. Revell Company, New York. Price, \$1.25 net.
- Chief among the questions discussed by President Harper are the principles of a united Church and of Christian brotherhood. He feels that the adoption of these principles will solve most of the present social and religious problems. The author uses many specific illustrations and refers to the work of the Federal Council, quoting the "Social Creed of the Churches" in full. An introductory chapter is written by Marion Lawrence.
- A World Problem—Jews, Poland, Humanity.** A Psychological and Historical Study, by Stephanie Laudyn, The Book Importing House, Pittsburgh, 365 pages. Price, \$2.25.
- The preface states that "this work has been written as an impartial exposition of the relations between the Poles and the Jews in Poland." While many isolated statements in the book seem anti-Semitic, the writer maintains that the Jews are by no means wholly to blame for the "Jewish peril" which she paints in vivid colors.

Our Debt to the Red Man. The French-Indians in the Development of the United States; by Louise Seymour Houghton, with an Introduction by The Hon. Francis E. Leupp, formerly Indian Commissioner. 210 pp. The Stratford Company, Boston.

The Making of the Church of England. A Course of Historical Lectures by Thomas Allen Tibbalt. 227 pp. The Stratford Company, Boston.

Democratic Industry. A Practical Study in Social History, by Joseph Husslein. 362 pp. P. J. Kennedy & Sons, New York.

Medical Missions: The Twofold Task. By Walter R. Lambuth, M.D., F.R.C.S. 362 pp. Student Volunteer Movement for Foreign Missions, New York.

The Cosmic Comedy or The Vital Urge. By Leonard Stuart. 143 pp. The Gorham Press, Boston.

The Truth About Christian Science, The Founder and the Faith: By James H. Snowden. 313 pp. The Westminster Press, Philadelphia. Price, \$2.49.

Some Aspects of International Christianity: By John Keenan. 167 pp. The Abingdon Press, New York, Cincinnati. Price, \$1.00.

What's on the Worker's Mind? By One who put on overalls to find out. Whiting Williams. 329 pp. Charles Scribner's Sons, New York.

Where the Sun Shines: By Gertrude Capen Whitney, Boston; Christopher Publishing House. 121 pp. This book teaches through allegory the lesson of human brotherhood and social justice.

"The Making of Citizens." R. E. Hughes. New York: Chas. Scribner's Sons.

This is a study in comparative education from an English point of view. Its purpose is to observe the result of the movement toward national education as it has taken place during the last century in the four principal countries of the world: England, France, Germany and the United States.

Parliament and Revolution. By J. Ramsay MacDonald. New York: Scott and Seltzer. 1920. 189 pp.

This is a searching study of democratic government with a sympathetic appraisal of the experiments now being tried out in Russia, which, however, the author believes are doomed to failure. Special chapters are devoted to "Direct Action," "Revolution" and to "Territorial vs. Trade Constituencies."

The Truth About Korea. By Carlton Waldo Kendall. San Francisco: The Korean National Association, 1919. 104 pp. (Second edition.)

This little volume sets forth the plan of the Korean people for independence, and the story of their oppression by the Japanese from the Korean nationalist point of view.

Education During Adolescence. By Ransom Mackey. New York: E. P. Dutton Co.

The author attempts to make concrete application of the educational philosophy of G. Stanley Hall, to the problems of secondary education. After a brief statement of Dr. Hall's theories concerning adolescence, he discusses such topics as the six-year high school, the principle of election in education and proposed changes in secondary education. He then considers the treatment of required sub-

jects: social studies, English and history. The book will be suggestive to those students of education who are concerned with these problems, and who have followed the work of Dr. Hall in this field.

New Schools for Old. By Evelyn Dewey. New York: E. P. Dutton.

In this book, Miss Dewey (who by the way is the daughter of the professor John Dewey) tells the story of a country school. Under the hand of a devoted and skillful teacher, not only was the school itself regenerated, but it also proved to be a powerful social force in the community. Miss Dewey brings out very clearly the causes of rural decadence, and points out the method by which a school may adapt itself to local needs, and rise to a plane of real leadership in community affairs. It is an inspiring and refreshing story.

The Nursery School. By Margaret McMillan. New York: E. P. Dutton.

The Nursery School is an educational experiment designed to provide for families of the poor districts of London some of the opportunities enjoyed by the rich. It is more than a Crèche; and differs from the baby welfare center, the baby clinic and the infant school. To this school, in the midst of attractive surroundings, working mothers may bring their children with the assurance that they will be fed, and cared for, so far as their physical comfort is concerned, and that they will also be taught and trained in such ways as are proper to their best development. The plan is another evidence of the increasing appreciation of childhood, and of the sense of social responsibility for child welfare and child nurture.

La Reforma Educacional en Rusia. By Jose Ingenieros. Buenos Aires. Agencia sud Americana de Libros. 63 pp.

This is an interesting example of Bolshevik propaganda, in Spanish. The alleged work of Commissioner Lunatcharsky for the democratization of education in Russia is set forth in glowing terms.

NEW JUVENILE BOOKS

Lucky Penn of Thistle Troop: A Girl Scout Story, by Amy E. Blanchard. W. A. Wilde Company, Boston, Chicago.

The Adventures of Dal Hamilton—Prospector: By Joseph T. Kessel. W. A. Wilde Company, Boston, Chicago.

The Air Raider: By Capt. Thomas D. Parker, U. S. N. W. A. Wilder Company, Boston, Chicago.

The Young Wireless Operator—Afloat: By Lewis E. Theiss. W. A. Wilde Company, Boston, Chicago.

On the Edge of the Wilderness: By Walter Pritchard Eaton. W. A. Wilde Company, Boston, Chicago.

Little People Who Became Great: By Laura A. Large. W. A. Wilde Company, Boston.

The Young Citizen's Own Book: By Chaisea Curtis Fraser. 320 pp. Thomas Y. Crowell Company, New York.

Boy Heroes In Fiction: By Inez N. McFee. 320 pp. Thomas Y. Crowell Company, New York.

Girl Heroines In Fiction: By Inez N. McFee. 320 pp. Thomas Y. Crowell Company, New York.

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FEDERAL COUNCIL BULLETIN

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June, 1920

In the June Bulletin

New Light on Korea

Commission on the Orient Reports Latest Developments in the
Struggle for Independence

The Church and The Boy Scouts

Messengers to European Churches

Federal Council Sending Representatives to Assure Christians
in Europe of America's Sympathy and Co-operation

Next Month

Church and Community Convention

Meeting in Cleveland, June 1-3, Will be Reported
in the July Bulletin

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation
and Interchurch Activities

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Vol. III, No. 6



June, 1920

Southern Methodists in Hearty Accord with Co-operative Movements

The College of Bishops of the Methodist Episcopal Church, South, after reviewing and approving the Message of the Federal Council to its Constituent Bodies, passed the following resolution:

"We rejoice in the growing work of the Federal Council of the Churches of Christ in America, and favor the increase of its resources. We look with favor upon the proposed Ecumenical Conference, and urge our representatives in the Federal Council to attend. We recommend that the Federal Council appoint a committee which shall represent that body in Conference with the Executive Committee of the Interchurch World Movement to recommend the widest procedure in the interest of co-operation."

Consultation with Corresponding Committee in Paris

Mr. William Sloane Coffin, recently in Paris for the Commission on Relations with Religious Bodies in Europe, has been holding important consultations with the Corresponding Committee of the French Protestant Federation. He was formally received by the French Protestant Committee, and met with the full monthly session of the United Committee. He has also had personal conferences with a number of French Protestant leaders.

Mr. Coffin has visited the mining districts in the north of France, and expressed himself as much impressed with the marvelous work of clearing and rebuilding. He also visited Compiègne, Laon, Rheims, Arras, and other places along the front.

Suggestions to Board of Review

The matter of federal censorship of motion pictures, which was brought up at the Baltimore meeting of the Executive Committee of the Federal Council and referred to the Commission on the Church and Social Service, was reported on by Dr. Tippy to the Administrative Committee at its last session. The following resolution was adopted:

"Whereas numerous complaints have come to our attention to the effect that the National Board of Review of Motion Pictures is not, in its activities, sufficiently representative of public opinion, and that its nature and constitution are quite misunderstood by large numbers of persons, be it

"RESOLVED: That the Administrative Committee of the Federal Council of the Churches of Christ in America make the following recommendation to the Executive Committee of the National Board of Review:

"(1) In order to secure a fuller measure of responsibility on the part of members of the Board, and to insure that the Secretaries shall have continuously the benefit of the point of view of the general public, all revisions ordered by the reviewers of films should be made by committees composed of Board members, in actual session, with such assistance by the Secretaries as may be required.

"(2) The Board of Review should, in its publicity matter, acquaint the public with the exact nature of the Board, its means of support, its standards of criticism and its full program of activities."

Old Church Day

A plan for the observance of "Old Church Day" has been suggested by Rev. J. W. Hamilton, of St. Paul, Minn., who writes:

"Every church would send to all its members, at home or abroad (that is, out of the city), an invitation to attend The Old Church on two days in each year, six months apart, the invitation going out a suitable time before the day in question.

"The invitation would urge a special effort to attend The Old Church or some other church in the town where the old member was living.

"Each member out of town would be asked to acknowledge the invitation, to send verses, a hymn, or some message as to what the old church had done for him.

"These messages would be read briefly on Old Church Days, and such Sundays would be given up to a special service, recollections of the old days.

"How many dry bones would be shaken up, we cannot tell, for we know that old church members would, as a rule, be attending some church, but there would be a certain number which had drifted away from all churches, and this invitation might be a means, under God, of bringing them back.

"Then preparation would be made for the visitors, either setting apart special pews or scattering them in the church, as was deemed best. They would be made right welcome. Their names and addresses might be solicited, and a message sent to their old church to the effect that they had attended the service, perhaps many hundreds of miles from home.

"Letters from old members might be read from a score of states, and even from foreign lands."

Mr. Hamilton feels that valuable publicity for the church would result as well as the interest that might be awakened among those who have neglected their church ties.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities

Vol. III

JUNE, 1920

No. 6

Federal Council Sends Messengers to European Churches

IN the past month, statesmen and eminent publicists have appealed to the moral leadership of the Church to solve the problem of assuming the international task which humanity expects of America. It is at such a time that the Federal Council of the Churches of Christ in America is sending to Europe twenty-five of the leading exponents of American Christianity. These "friendly visitors" will this summer interpret the spirit of our land to the peoples who in the past months have felt that America had not only deserted them, but had repudiated the high international ideals whose enunciation had so aroused the hopes of humanity.

The following letter has been sent to the corresponding of the Federal Council in each of the European countries:

May 7, 1920.

TO OUR SISTER CHURCHES IN EUROPE:

You have, I trust, received from the General Secretary of the Federal Council of the Churches of Christ in America the statement sent you regarding the organization, purposes and plans of the Commission on Relations with Religious Bodies in Europe. The evangelical churches of the United States which compose the constituency of the Federal Council are deeply desirous that, in every appropriate manner possible, they should come into both fraternal and practical relationships with our sister churches in Europe. To this end, the Federal Council's Administrative Committee has authorized the delegation of several brethren to serve as commissioners and friendly visitors to you during the coming summer.

We cordially invite you to send such visitors to us in return. We assure you that they will receive a warm welcome, and that we shall provide the fullest possible opportunity for them to meet with the representatives of our American churches.

We feel that such an association of our religious bodies would materially contribute to the success of the League of Nations. We deeply regret that up to the present time our own nation has not officially entered into the League. We believe that a large majority of the American people, and especially of the clergy and laity of our churches, are in favor of the League and earnestly hope that the United States will soon become a member of it. Meantime, we feel that Christian men should make all the stronger effort to develop those moral and spiritual associations between the nations which are, after all, the things of highest importance.

We are confident that we shall find contributions to exchange which will be of service to all churches and our people. We ardently desire to do everything within our power to establish international justice and goodwill and, especially, to heal the wounds of war.

In seeking these great ends, shall we not take mutual

counsel and work in co-operation? We shall highly value your sympathetic response to this message.

Wishing you grace, mercy and peace, I beg to remain

Faithfully yours,

ARTHUR J. BROWN,

Chairman, Committee on Fraternal Relations

List of Friendly Visitors to Europe

The list of friendly visitors, so far as can be definitely announced at present, is as follows:

- Austria:* Bishop John L. Nuelsen.
Belgium: Rev. Charles S. Macfarland, Chairman; Rev. W. B. Beauchamp, Rev. Arthur J. Brown, Rev. F. W. Burnham, Bishop James Cannon, Jr., Rev. Newton M. Hall.
Bohemia: Rev. Harlan G. Mendenhall, Chairman; Rev. James I. Good.
Czecho-Slovakia: Mr. Sherwood Eddy.
Denmark: Rev. F. W. Burnham.
England: Rev. Frederick Lynch, Chairman; Rev. Peter Ainslie, Rev. F. W. Burnham, Rev. Nehemiah Boynton, Rev. C. Thurston Chase, Rev. Newton M. Hall, Rev. Finis S. Idleman, Rev. Charles S. Macfarland, Rev. A. C. McGiffert, Rev. Wm. P. Merrill, Rev. H. C. Armstrong, Mr. Hamilton Holt.
Estonia: Bishop John L. Nuelsen.
Finland: Bishop John L. Nuelsen.
France: Rev. Charles S. Macfarland, Chairman; Rev. Arthur J. Brown, Rev. F. W. Burnham, Bishop James Cannon, Jr., Rev. Newton M. Hall, Rev. Finis S. Idleman, Rev. Wm. P. Merrill, Rev. A. C. McGiffert, Rev. Worth M. Tippy, Rev. H. C. Armstrong.
Germany: Rev. John L. Nuelsen.
Greece: Rev. Newton M. Hall.
Holland: Rev. C. W. Gulick, Chairman; Rev. Henry A. Atkinson, Rev. Nehemiah Boynton, Rev. Newton M. Hall, Mr. Hamilton Holt, Rev. Frederick Lynch, Rev. Charles S. Macfarland, Rev. A. C. McGiffert, Rev. Sidney L. Galick.
Hungary: Rev. Arthur J. Brown, Chairman; Rev. Henry A. Atkinson, Rev. Samuel H. Chester, Mr. Sherwood Eddy, Rev. James I. Good, Rev. L. Harsanyi, Rev. Bruce Taylor, Bishop John L. Nuelsen.
Italy: Rev. Henry A. Atkinson, Chairman; Rev. Arthur J. Brown, Rev. Newton M. Hall, Rev. Charles S. Macfarland.
Latvia: Bishop John L. Nuelsen.
Lithuania: Bishop John L. Nuelsen.
Norway: Rev. F. W. Burnham.
Poland: Mr. Sherwood Eddy, Rev. Samuel H. Chester, Rev. James I. Good, Bishop John L. Nuelsen.
Romania: Rev. Samuel H. Chester.
Scotland: Rev. F. W. Burnham, Rev. Newton M. Hall, Rev. A. C. McGiffert.
Spain: Rev. Henry A. Atkinson.
Sweden: Rev. Frederick Lynch.
Switzerland: Rev. Charles S. Macfarland, Chairman; Rev. Peter Ainslie, Rev. Nehemiah Boynton, Rev. Arthur

(Continued on page 115)

Plans of Committee on Ecumenical Conference

At a meeting of the Committee on Ecumenical Conference held on May 14, the following actions were taken:

"It was voted that Rev. Nehemiah Boynton be appointed Chairman of the American delegation."

"It was voted that Dr. Boynton, as Chairman of the American delegation to Geneva, be authorized to gather together a committee on program for the conference at Geneva, the program to be submitted to the delegations of other countries and a meeting of the program committee to be held at Geneva previous to the conference.

"The General Secretary was instructed to communicate with other countries suggesting that they appoint similar committees to co-operate on the matter of program."



REV. NEHEMIAH BOYNTON
Chairman of the American Delegation to the Preliminary Conference at Geneva.

A Gloomy Picture of Protestant America and Its Counterpart

By Jasper T. Moses

THE New York correspondent of the Spanish clerical organ *El Debate* writes to his paper under the heading "Protestant Variations" a long article characterizing current Protestant co-operative movements as feeble substitutes for Catholic unity. The writer states that with so much money on hand for propaganda as a result of the recent denominational campaigns, the career offered by foreign missions is now so financially attractive as to drain the rural field of its prospective ministers, and asserts that from 1916 to 1919 more than 8,000 students have left for the various foreign mission fields.

Extracts are given from "Six Thousand Country Churches" to show the deplorable state of rural Protestantism, including the rather extreme claim that "since the country pastors are so poorly supported, they send to these parishes those who are not fit for anything else, and it is frequently the case that these ministers do not know how to read and are absolutely unable to present a service which is acceptable to the more intelligent of their members." Naturally, the social conditions of the south-eastern Ohio counties, as portrayed by Mr. Gill, lose nothing of their blackness when the Spanish writer holds them

up to his Catholic audience as typical fruits of Protestantism in the United States.

Such a characterization by a foreigner rather gets under the skin of the average American. It is quite as true, however, as some of the unbalanced reports circulated in our midst concerning conditions in other lands.

Here, indeed, is poetic retribution for the gloomy pictures drawn by certain zealous missionaries to Latin-America which stress the banditry, superstition, illiteracy and illegitimacy of the submerged elements of some of our neighbor republics, with never a word for the many fine and praiseworthy traits of the better classes of their inhabitants. We still have somewhat to learn of the Christian virtues of courtesy and fairness. As our Spanish friend so clearly demonstrates, even the bald truth apart from the entirety of its setting may give a false impression. Let us hope that the increasingly progressive leadership of our missionary organizations and the insistence that is laid on thorough educational preparation for candidates to the foreign field will largely do away with the unfortunate crudities that have sometimes been associated with the greatest enterprise in the world.



REV. WILLIAM P. MERRILL
Friendly Visitor to England, France and Switzerland.

Many Church Assemblies Hear Federal Council Representatives

During the latter part of May and early June, a number of denominational assemblies meet to consider matters of importance. The Methodist Episcopal General Conference began its sessions May 1, and is to continue throughout the month, the Federal Council being represented on the program by Rev. Herbert L. Willett, president of the Chicago Church Federation. Other church bodies which have met recently, and the official representatives of the Federal Council to each of these, are as follows:

May 3-20—African Methodist Episcopal, General Conference, at St. Louis, Mo.; Rev. Rodney W. Roundy.

May 5-23—African Methodist Episcopal Zion, at Knoxville, Tenn.; Rev. Rodney W. Roundy.

May 17-19—Welsh Presbyterian General Assembly, at Columbus, Ohio; Rev. Warren H. Denison.

May 19-26—Reformed Church in U. S. General Synod, at Reading, Pa.; Rev. Sidney L. Gulick.

May 19-26—Reformed Presbyterian General Synod, at Pittsburgh, Pa.; Rev. Charles B. Zahniser.

May 20-June 1—Presbyterian General Assembly, at Philadelphia, Pa.; Rev. Herbert L. Willett.

May 20-June 1—Presbyterian General Assembly, South, at Charlotte, N. C.; Rev. Charles L. Goodell.

May 21-June 1—Methodist Protestant General Conference, at Greensboro, N. C.; President William A. Harper, of Elon College.

May 26-June 2—United Presbyterian General Assembly, at Sterling, Kansas; Rev. Worth M. Tippy.

A matter of vital interest which came before the General Synod of the Reformed Church in the U. S., one of the seven national bodies in this country that hold to the Presbyterian system of church government, the Presbyterian Church in the U. S., and the General Assembly

of the United Presbyterian Church, was that of the amendment to the articles of agreement of the Council of Churches holding to the Presbyterian System, by which it was proposed to change this body from an advisory organization to an administrative council with power to act, especially with reference to matters concerning the functioning of the missionary boards of the church involved. It is understood that the first logical outcome of its adoption will be the co-ordinating of the foreign missionary work of all the Presbyterian and Reformed Churches throughout the world.

An Appeal for Our Fellow-Believers in Transylvania

To the Churches of Christ in America:

About one-third of the territory at present occupied by the Roumanian Government is commonly known as Transylvania. In this district there are about 750,000 Presbyterians, 300,000 Lutherans, and smaller groups of Methodists and Baptists, people of culture and accustomed to the same standards of living as we are in favored America.

Before the war, the educational work was largely in the hands of the Church, which supported both the elementary and advanced schools much in the same manner as used to be the case in Scotland. The work of the Church and schools has been deprived of its means of support in that the income received from the Government, from the landed estates and endowments, from the general assemblies or central bodies, and from church taxes formerly collected by the Government have ceased. The only other remaining source of income is the voluntary contributions of the Church members. Naturally, with the great impoverishment and suffering, after five years of actual warfare, the income from this source must be very small.

At the same time as the income of the Church is greatly decreased, the educational and ecclesiastical problems and expenditures have increased. On account of the fact that the Roumanian schools give instruction only in the Roumanian language, which is entirely unknown to this large body of Protestants, it is necessary for the churches to increase the number of their educational institutions. Besides supporting its staff of teachers, pastors, and professors, who have been without pay for a year and a half, the Church faces the task of providing for 50,000 war orphans and 28,000 widows. The people of the Reformed Church of Transylvania have contributed about *100,000,000 Kr. for the support of these needy

*A kronen before the war was equal to \$.203; its present value is about \$.005.

ones. 4,330,000 Kr. have been contributed towards the support of churches and schools. Thus it will be seen that an encouraging beginning has been made in the direction of the voluntary support of churches and institutions, and it is not a question of helping those who are not willing to help themselves in so far as they are able.

Dr. John Alfred Morehead of the National Lutheran Council of America has recently visited the Province of Transylvania, and been instrumental in bringing a substantial gift to the Lutherans in this district and \$10,000 to the Reformed group for the Federal Council of Churches. On behalf of the Reformed Superintendent of Koloszvar, he submits the following general requests to fellow-believers in America:

First: Toward the support of widows and orphans for the year 1920, being one-fourth of the total sum actually required for this purpose, 25,000,000 Kr.

Second: For the assistance of the 811 parishes in the support of their schools, churches, pastors, professors and teachers, this being one-tenth of the total sum required for the year 1920, 16,220,000 Kr.

In addition to the appeal from this one diocese, it should be noted that the other Reformed diocese of Transylvania includes eight

districts having a population about two-thirds as great as the former, and with needs in the same proportion. The sum of 27,000,000 Kr. should therefore be added to the above request. This will make the immediate and most urgent need of these brethren a total of about 70,000,000 Kr., which at the present rate of exchange amounts to \$350,000 to \$400,000. Among other requests noted is an appeal for equipment of sixty beds and medical supplies for the Reformed Hospital at Koloszvar and eight American men and eight American women to serve as professors in English in the Church schools of Transylvania.

In this report, Dr. Morehead says: "I believe these requests to be moderate and reasonable under all the circumstances, particularly in view of the necessity of helping these Protestant brethren to keep in efficient operation the constructive agencies of Church and school until complete adjustment to new conditions can be affected. It is extremely important that prompt help be extended to this group, for the emergency is great."

ARTHUR J. BROWN, *Chairman, Committee on Fraternal Relations, of Commission on Relations with Religious Bodies in Europe.*
FRANK MASON NORTH, *President, Federal Council of the Churches of Christ in America.*
CHARLES S. MACFARLAND, *General Secretary, Federal Council of the Churches of Christ in America.*

A Message of Appreciation from French Protestants

Address by Rev. Charles Merle d'Aubigné before the Administrative Committee of the Federal Council of the Churches of Christ in America, May 14, 1920

MR. CHAIRMAN and dear Christian friends: It is indeed a very great honor, pleasure and privilege for me to be present among you here today. This is a great occasion for me, for it is the first time in which I have entered into direct contact with the Federal Council of the Churches of Christ in America, and it is for me a peculiar privilege and joy to come thus into contact not only with individual members of the Council, however high they may be placed and however important rank they bear, but to come into contact with the whole body of your Council, to visit your offices and to have some idea of the great work which you are doing.

I come here, Mr. Chairman and dear friends, to bring to you the most hearty and warm thanks of all our people, of all our Protestant people in France, of our churches—especially the one I represent—and of the Federation of our churches as well as our special committee of relief for churches in France. I have come over to thank you, first, for the extension of your right hand of fellowship. I cannot tell you with what pleasure we have received

among us the representatives of your great federation. They have come to us, they have visited our committees, they have brought us words of friendship and of cheer, and I can say they have done us good. It has strengthened us in the great trials we have gone through. It has given us courage to go forward in the work which we have before us. What you have done as a nation, as a people, to help us cannot be expressed, and I assure you that it is very deep in our hearts. That gratitude which we have towards your people, towards your government and towards the great troops who have come over to fight and win by our side. We thank you for the help you have given to our country and we thank you for the help you have given to our churches. We have often felt feeble, lonely. A new heart has come into our people, a new spirit of enterprise and of hope. I thank you for that help, which, perhaps, you have not been able to recognize as well as we have, but it is very real; and, then, I thank you for the material help, for all that you have sent over, for all the comfort it has brought to the hearts



REV. CHARLES MERLE D'AUBIGNE

of many of our pastors, of all those who have suffered during the war, and to those who have been entrusted with the work of our churches and other agencies working in the field.

The most important event which has taken place in the last months is undoubtedly the meeting of our assembly of Protestant churches in Lyons, and not the founding but the strengthening and enlarging of the federation of churches in France. We have felt all through the war that this was a necessity. Those terrible years of loss and of suffering brought all our French people closer together at the same time as it brought all classes of society, all the different religions also together closer. Besides that I think there can be no doubt that the example which you have given us has helped in this federation. Secondly, the wish you have expressed of a greater union between the churches and, third, the fact that it was necessary to have greater union in order to be able to apportion the grants which were given by you. I think I can say that in the promoting of this federation you have had a very large share.

As a result of the assembly at Lyons we have decided to have a stronger working force in the future. That is not yet what we wish it to be. We need better equipment than we have. We have an office in Paris and we

have a general secretary. We have, what is most important, a number of committees, which have been appointed by the federation and which will now look after the different spheres of work which are entrusted to them. The three existing organizations which have functioned during the war are now part and parcel of the federation. I was quite recently in some of the invaded districts of France and was able to see that the work had succeeded in a marvelous way.

Our relief committee, with which you are familiar, is also a committee of the federation. The Protestant committee of propaganda, of which Dr. André Monod is secretary, and Monsieur Paul Fuzier is chairman, is also a part of the federation. This existed before the assembly of Lyons, but since then a number of our committees have been formed: home mission work, publication, education, for financial questions and others still which I cannot enumerate now. These committees are working and are aiming to extend their efforts to be of greater service to our common cause.

The second result of the assembly of Lyons has been the strengthening of our home mission work. The two principal agencies for home mission work have united in order to form a new organization, under one of our most brilliant and effective workers. This new enterprise, which is called the Committee for Missionary Action in France, is going to work in three directions: first, the training of our young men, our young laymen. That is one of the great results of the war. We have not experienced a general revival among our people, but what we have is the wonderful readiness of our young men, of those who have come back from the war and of those who have grown up under the influence of those tragic years, to work in the churches. One pastor announced that he would meet on a certain evening all the young men from his parish who would like to come to talk, to learn more of the Bible, to learn more of our history. There were one hundred and thirty present. These classes have gone on. We now have a body of more than a hundred young men who are ready to go forth under the direction of our pastors to evangelize the towns and cities and neighborhoods as they have never been reached before. Many of us are growing old, but fortunately the number of students increases. We have not had for long years so many students in our seminaries.

We are fully confident that with your help, and with the blessing of God, we will be able to accomplish the task which has been put upon our shoulders. It is certainly a great and heavy task, for we have to do a greater work with small resources.



"A SCOUT IS REVERENT"—TYPICAL SUNDAY SERVICE IN NATURE'S TEMPLE

The Church and the Boy Scouts

Nationwide Demonstration of Religious Devotion and
Outdoor Activities, May 30—June 6.

THE Church needs Scouting more than Scouting needs the Church," said an eminent preacher recently. The Church is going to get Scouting on an impressive scale in the United States during the period beginning Sunday, May 30, and ending Sunday, June 6. Carrying out the unanimous action of the annual meeting of the National Council of the Boy Scouts of America held in New York in March, definite plans have been made for a nationwide demonstration to be known as Boy Scout Week during the period mentioned.

This will be a great week for the boys, to be celebrated from coast to coast and border to border with a program of outdoor activities on a much larger scale than ever before attempted by the hundreds of thousands of boys and their adult leaders who comprise the membership of this most important and far-reaching of all organizations of youth.

Although the Boy Scouts of America is non-sectarian, it is well known that its purposes and aims are fundamentally those of religion, and therefore it is appropriate that this great nationwide Boy Scout Week is to start on Sunday with activities in the churches, and in practically every community in which the more than 17,000 local troops of the Boy Scouts of America are located. On Sunday, May 30, a

very large proportion, probably a majority of the troops will attend church services of all denominations, and in most instances will be in their uniforms.

In many cities special Scout services have been arranged either for the regular morning or the evening service, or in the afternoon, with sermons by the ministers on the significance and merit of scouting in the betterment of boyhood of the community; betterment spiritually, physically and morally; betterment along the lines of Americanism. And that last means much, for, as Herbert Hoover said at the recent Tenth Anniversary dinner of the Boy Scouts of America:

"I do not know of any form of Americanization that produces so real an American as the Boy Scout program. I am told there are eight million boys of Scout age; if we could have eight million Boy Scouts for one generation we would no longer have an Americanization problem."

The policy of the Scout movement as regards religion is clearly defined in Article III of its Constitution, which reads in part as follows:

"The Boy Scouts of America maintain that no boy can grow into the best citizenship without recognizing his obligation to God. The recognition of God as the

ruling and leading power in the universe, and the grateful acknowledgment of His favors and blessings, is necessary to the best type of citizenship and is a wholesome thing in the education of the growing boy. . . . The Boy Scouts of America as an organized body recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward religious training. Its policy is that the religious organization or institution with which the Boy Scout is connected shall give definite attention to his religious life."

Reverence is an outstanding principle of Scouting. By many the 12th point of the Scout Law is called the cardinal point. It reads: "A Scout is Reverent—He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

This broad-minded policy doubtless accounts for the rapid growth of the movement among all denominations, 8078 of the total number of troops, more than half, now being connected with religious institutions, while more than a quarter of all troops have clergymen or Sunday School teachers for their Scoutmasters.

In some churches, on either of the two Sundays bounding Boy Scout Week, uniformed Scouts themselves will give four-minute addresses on the merits of Scouting, and in a great many churches Boy Scouts in uniform will repeat the impressive Boy Scout oath. This oath might be called the creed of the Scouts. It is this:

"On my honor I will do my best—

- "1. To do my duty to God and my country and to obey the Scout Law.
- "2. To help other people at all times.
- "3. To keep myself physically strong, mentally awake and morally straight."

That is the high aim of nearly 400,000 American boys at present registered as Boy Scouts of America; that is the noble aim of the several million boys who have been active Scouts during the ten years the organization has been in existence; it is the plan for right living that it is hoped to impress upon the millions of boys of Scout age who are not yet in the organization. To reach this great mass of unorganized boyhood is the main object of Boy Scout Week. The outstanding purpose is to stimulate interest in Scouting so as to reach a much larger proportion of the nation's boyhood, to project the light of public attention on the Boy Scouts of America as a movement which has grown to be the largest of its kind the world has ever known, a brotherhood of organized boyhood which builds solidly for the future, which prepares the young of today for the responsibilities of citizenship tomorrow.

A program of Scouting will be carried out during the week. Friday, June 4, will be Hike

and Camp day and it is expected that Scouts generally will make it an over-night hike, spending the night in the woods. In many communities the fathers of Scouts frequently go on hikes with their sons, and this is a practice which is being specially urged for this Scout Week event.

Saturday, June 5, will be National Scout Field Day, with competition in tent pitching, fire building, cooking, wall scaling, signaling, tower and bridge building and first aid and life saving work, etc. Demonstrations of scouting activities will be held during the week throughout the country in order to show the work done by the Scouts.

It is generally conceded that of all good movements for boy training there is no other so effective as the Boy Scouts of America. Its plan works; it inspires boys with a real desire to become good, God-loving citizens. A Scout soon grows to look upon nature, as the handiwork of God, and derives untold inspiration from it, when rightly guided.

News of the Commission on Inter-Church Federations

At a dinner conference of the Philadelphia Federation, twelve denominations being represented, the budget of the federation was underwritten and a committee was appointed to establish offices and secure a full-time secretary. They hope to have offices opened by July first.

In Wichita, Kansas, a Federation of the Churches of Wichita was recently organized and provision made for meeting the expenses for two years. The Federation has called as executive secretary the Rev. Ross W. Sanderson, Pastor of the Plymouth Congregational Church of Lawrence, Kansas. Mr. Sanderson will take up the work in Wichita, May 16. The headquarters will be in the Y. M. C. A. building.

The Rev. Harvey Klaer has been employed as part-time secretary of the Harrisburg, Pennsylvania, Federation to succeed the Rev. Morris E. Swartz, who closes his work May 17. No provision has been made for the State Federation.

Lorain County, Ohio, with a population of 96,000, has a church federation which includes nearly all of the 80 Protestant churches of the county. They have a full-time employed executive secretary. The churches included are of widely differing types, as Lorain County includes one city with a population of 37,000, largely foreign, and another of 25,000, the college town of Oberlin, seven other villages and twenty-two rural townships. Rev. H. D. Rugg, Secretary, has offices in Elyria, Ohio.

Fresh Light on the Situation in Korea

THE administrative reforms in Korea, announced last September by the new Governor General, Baron Saito, are beginning to be put into operation, according to a pamphlet just issued by the Commission on Relations with the Orient.

During the autumn and winter the outlook was decidedly dark. Although the gendarmes were promptly displaced by the police system and many old policemen and higher officials were cashiered and new ones installed, yet reliable stories of continued brutality by the administration were current.

In spite, however, of these and similar discouraging facts, a number of important events of a more hopeful character have occurred. Licenses have been issued for the publication of native Korean papers. The Korean language may now be used in private schools. Changes have been introduced in the courses of study in Government institutions. Permission has been given to use the Bible and to have religious services in private schools. The thirty-three signers of the "Declaration of Independence" are not to be tried for "sedition" but for "disturbing the peace." Flogging as a punishment was to be abolished in April. The better developments have become so marked that the Commission, in order to give the public an accurate statement of the "facts on which to base their judgments and determine their actions" has published this pamphlet which takes the title "The Korean Situation No. 2."

An account is given of (1) "The Independence Uprising" including statistics of those arrested, flogged, shot, imprisoned, etc.; (2) The "Response of the Japanese Government," describing the conferences of the new Governor with missionaries and representative Koreans who were asked to present statements as to the reforms needed and desired, and giving a list of the reforms introduced and promised; and (3) "The Continuance of the Independence Movement" in Korea, in Shanghai and in the United States.

"The Problem Confronting Americans" is considered with care in ten paragraphs, of which the following excerpts will give a fair idea:

"The policy, therefore, of the former Japanese military Government General in Korea to force the assimilation of the Korean people by the Japanese in such a way as to obliterate the Korean language and cherished Korean customs impresses Americans as intrinsically unjust."

"That America as a nation would under existing conditions attempt to intervene in a military way to help free Korea from Japanese rule is entirely out of the question."

"Under existing international conditions, therefore, and especially under those existing in the Far East, will not continued effort on the part of Koreans to secure immediate independence have three results: (1)

Increasing, prolonged and useless tragedy in Korea, involving the punishment of the unarmed revolutionists and of those who are even suspected of sympathizing with them; (2) more complete military domination by Japan; (3) failure to secure even the promised reforms."

"It should be clearly recognized that the Korean question is not primarily an issue between paganism and Christianity as some are saying. The Japanese Government General is not seeking 'to wipe out Christianity in Korea.' If the police, gendarmes and other government officials spy upon, arrest and terrorize Christians and invade and violate churches, as they have been doing, it is because they suspect political aims and activities among Christians and in the churches. Christian teaching and the Christian life undoubtedly develop personality and initiative, with the spirit of noble patriotism and with a passion for justice, righteousness and fair play. It has been almost inevitable, therefore, that a Government bent on forced assimilation and humiliating subordination of the Korean people, should find a serious obstacle in the Christian churches. Yet the Government General has repeatedly declared that it seeks to suppress sedition, not Christianity. The Korean question is primarily political and not religious. To confuse or to identify these issues is a grave error."

The pamphlet closes with the following "Conclusion":

"In the light of these considerations what is the duty of American Friends of Korea and of Japan?"

"1. Should we not make clear to them both our indignation at the cruelties practiced in the police examinations and punishments and our conviction that these practices should cease at once?"

"2. Should we not let Japan know that we are watching with keenest interest and attention the method of her proceedings in Korea, and earnestly urge her to carry through the promised reforms promptly and effectively?"

"3. Should we not support the elements in Japan that are guided by high ideals in their efforts to secure full rights and fair dealings for Koreans?"

"4. Should we not advise our Korean brethren to co-operate with, rather than to oppose the Government General in its plans and efforts to introduce reforms?"

"5. Should we not further make clear to them both: (a) Our abiding hope that ultimately Korea will secure and Japan will grant either independence, or such a measure of autonomy as shall seem to the Korean people the most desirable means of realizing their destiny.

(b) Our belief that under present world conditions the important and practical objective for immediate efforts to secure effective reforms by which to ensure economic justice, educational and religious liberty, freedom of press, of speech and of assembly and as large a measure as possible of genuine local self-government. These are inherent rights and legitimate objects for immediate attainment and should be fully recognized and granted by Japan.

(c) Our conviction that the promptness and the reality with which Japan grants these reforms and rights will measure her fitness to administer government in Korea, and will also prove an important factor in influencing American attitude toward Japan..."

This pamphlet which should be in the hands of every American Christian interested in the welfare of Korea may be had prepaid for ten cents from the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

Mayflower Council Announces Plans

THE American Mayflower Council is making splendid progress in completing its plans for a worthy celebration of the tercentenary in America and in co-operation with the commissions in England and on the continent.

Rev. J. Irwin Brown, pastor of the Scots Church, Rotterdam, is making many friends in America, and accomplishing much in creating an interest in the celebrations overseas.

Rev. M. E. Aubrey, M.A., Honorary General Secretary of the Mayflower Council of England, reports that their Council has invited to be their guests and have a prominent part in their celebrations, Dr. Henry Van Dyke, Rev. Cornelius Woelfkin, Dr. Robert E. Speer, Dr. Charles Brown of Yale, and Rev. Henry S. Coffin.

Among those chosen to represent the American Mayflower Council overseas are: Mr. Charles R. Towson, Secretary of the International Committee of the Young Men's Christian Associations; Rev. Henry A. Atkinson, General Secretary of the Church Peace Union; Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America; Rev. Frederick Lynch, Editor-in-Chief of *Christian Work*; Mr. Hamilton Holt, Editor of *The Independent*; Mr. Fred B. Smith, Chairman of the Commission on Interchurch Federations.

President Henry Churchill King, of Oberlin College, Rev. Charles L. Thompson, and Rev. Samuel A. Eliot, are invited to go to Holland and England as the special delegates from the American Mayflower Council.

In addition delegates attending the conferences at Geneva and elsewhere on the continent are urged to attend the Dutch, English and French celebrations.

Plans for decentralizing the work are complete, and will be carried out under the direction of the Church Peace union which will complete its work within a month. These centers are Philadelphia, Richmond, Atlanta, Dallas, San Francisco, Minneapolis, St. Louis, Chicago, Denver, Cleveland, Boston, Nashville, and Washington. Each of these cities will be the center of a group of cities where the plans and programs of the Council will be fulfilled. Carrying out the program for the great national mass meeting which will be held in Carnegie Hall, New York City, November 26, when prominent speakers from England, Holland, Canada and the United States will emphasize as the final message the tremendous importance of the ethical element in the national and international development and the religious significance of the Pilgrims' Movement in political, economic and social develop-

ment of the world today. Sir Auckland Geddes has been invited to be present and has been asked to secure a message from the King of England, and present it to the meeting. The Dutch Ambassador has been requested to secure a message from the Queen of Holland. Rt. Honorable Lord Robert Cecil, Dean Burroughs, Rev. William Temple, M.A., Rev. John Clifford, D.D., L.L.D., Rev. William Edwin Orchard, D.D., Prof. George Gilbert Murray, L.L.D., Litt.D., have been invited to be present and to speak as the representatives of England. James A. Macdonald, Litt.D., L.L.D., Editor, *Toronto Globe*, will speak for Canada on "North America's Civilized Internationalism." An invitation has been sent to Rudyard Kipling, requesting him to memorialize the occasion in a poem, and if possible for him to present it in person.

Mr. Charles R. Towson, of the International Committee of the Young Men's Christian Associations is heading up a strong committee to help interpret the spirit of the Pilgrims in terms of democracy. This Committee has in its plans a virile program on Americanization.

To the Federal Council has been referred the preparation of a program to be used in the churches during Home Mission Week and to the Homes Missions Council, and the Council of Women for Home Missions a suitable program for Sunday Schools and Young People's Societies.

Tercentenary Calendar

June 29 - July 6—International Congregational Congress in Boston.

Aug. 29 - Sept. 2—Celebrations in Leyden, Amsterdam, Rotterdam, Delfshaven, Holland.

September—Many celebrations throughout England.

September 16—International Congress of Religious Liberals in Boston.

Nov. 21 - 28—Mass meetings in seventy American cities under the auspices of the American Mayflower Council.

Nov. 26—Mass meeting in Carnegie Hall.

Dec. 1 - 6—Quadrennial Meeting of the Federal Council of the Churches of Christ in America, at Boston.

Dec. 21—Celebrations at Plymouth and throughout America of the Landing of the Pilgrims.

1921—Summer Pageant and other festivities at Plymouth.

The Foreign Service Commission of the General Synod of the Reformed Church in the U. S., through Rev. Rufus W. Miller of Philadelphia, reports the purchase of the lot formerly occupied by the City Hall at Château Thierry for a memorial church to be erected by the denomination, and presented to the local French congregation in honor of the American soldiers who lost their lives in France. This procedure was arranged with the Federal Council's Commission on Relations with France and Belgium.

STATEMENT OF BOARD OF FINANCE

The Board of Finance of the Federal Council of the Churches of Christ in America has reviewed the budget of the Council and its various departments and commissions for the year 1920, as approved by the Administrative Committee, and has approved it.

<i>W. H. Anderson</i>	President, American Wire Fabric Co.	<i>J. M. Glenn</i>	General Director, Russell Sage Foundation
<i>W. S. W. Lewis</i>	Of the S. P. Harbison Estate	<i>E. W. H. H. H. H.</i>	President, Haskell-Dawes Machine Co.
<i>Hamilton H. H. H.</i>	Editor, "The Independent"	<i>C. R. H. H.</i>	Columbia Trust Company
<i>Randall H. H. H.</i>	Registrar of Contracts for the New York Central Roads	<i>John R. H. H.</i>	Department of Labor, and Former Treasurer, Ameri- can Federation of Labor
<i>Edwin S. H. H.</i>	Bishop of Newark	<i>W. H. H. H.</i>	Governor of Maine
<i>John G. H. H.</i>	President, Maryland Casualty Company	<i>M. H. H. H.</i>	Formerly Baylis & Company Wall Street, New York

The Board of Finance of the Federal Council now consists of twelve prominent men who have in their charge important financial interests and may be presumed to bring to the consideration of the Council's budget expert knowledge of the matters involved. Not only are they men of large affairs, but each is identified with one of the Council's Commissions and is helpfully interested in the work to be accomplished. On June 7, an important meeting of this Board will consider the financial work of the Federal Council for the past five months and plan for its immediate future.

Prayer for Armenia

A call to prayer on behalf of Armenia has been issued by the Near East Relief and endorsed by the Federal Council. It urges upon all Christians the need for public and private prayer on behalf of these stricken people and of bringing all possible influence to bear on public sentiment and especially on Congress, that this nation should not sit by and permit the Armenians and other helpless Christian peoples in the Near East to be outraged and murdered. The call is as follows:

A Call to Prayer and Action

To All Religious Leaders in
the United States:

For humanity crushed, enslaved, bleeding, we plead; exiles wandering in the desert, children orphaned, Christian girls prisoners or slaves in Moslem harems; a stricken nation amidst implacable foes, its ancestral territory, made sacred by the martyrdoms of fifteen centuries, seized by others; homes in ruin, hopes crushed, life imperilled. This prostrate Armenian nation awaits the fulfillment of the promises embodied in the terms of the Armistice.

America helped crush the brute force that aspired to rule the world, but beyond that, has declined, except to provide food and clothing to a limited degree, to share responsibility in carrying out the provisions there made for the protection of the weaker nations. We entered the war for the freedom of mankind, and yet we refuse to lift our hands in the interest of human rights and the reorganization of the world upon the basis of justice and freedom.

While we sit in snug content and boasted security, apparently as a nation satisfied with the part we have already played, the Near East is in the paroxysms of internal strife, accompanied by the massacre of Christians, characterized by all the horrors so well known in the days of Abdul Hamid and Talat. The Armenian nation is in danger of annihilation. Nearly one-half of the race have perished or are now in exile. Their ancestral lands are being divided among land-hungry nations or left to the control of the Turk as the people perish.

Social Legislation

Some time ago the Commission on the Church and Social Service formed a Legislative Committee which has been busily engaged during the winter in studying legislation proposed at Washington, and has brought within its scope legislative proposals of a social character presented at Albany.

Much attention has been given to measures establishing a minimum wage for women workers and further limiting the hours of work for women. The Federal Council has long approved the principle of a minimum wage and of the greatest reasonable reduction in the hours of work. The task from the churches' point of view is largely educational and a continuous effort of this sort is projected.

An informal hearing was recently held by the Committee on health insurance. No action has as yet been taken on this type of legislation, but it is most important that our churches make a careful study of the whole problem. In this the office of the Commission will endeavor to give constructive aid.

In view of this situation more desperate than at any other period in the history of the Near East, we in the name of humanity and justice urge you:

1. In public and private prayer to petition unceasingly the throne of Grace and Power for the protection of the crucified Christian people in the Near East and the establishment of an order that will guarantee permanent safety.

2. To bring to bear upon the public sentiment of this country, and especially upon Congress, all the influence at your command, that we as a nation do not sit idly by and permit the Armenians and other helpless Christian peoples in the Near East to be outraged and murdered with impunity.

3. To set movements into operation that shall convince Congress and the Administration at Washington that the people of America demand that we shall show ourselves the elder brother of those who are perishing and that we undertake our legitimate part in the redemption of the political situation in the Near East.

These movements can be in the form of meetings—sermons, addresses, resolutions, personal letters to Senators and Congressmen, articles in the press, expression of personal convictions.

This statement and appeal is submitted to the religious leaders of our country, to people influential in shaping and directing public opinion, and to the press. It is unthinkable that great, rich, liberty-loving America should have no part in the work of international readjustment and reorganization following the war.

Sincerely yours,

JAMES L. BAETON,
Chairman.

C. V. VICKREY,
General Secretary.

Impressive Record of the American Bible Society

Two hundred and seventy-five miles of Bibles would reach from New York to Boston, on to Lowell and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the Society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures.

Nearly 140 million Scriptures have been issued by the Society during its history of 104 years.

During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took twenty-five years of work on the part of the translators. This version makes the Bible accessible to over 400 million people, or one-fourth the population of the world; more people than were ever reached by any one translation in history.



Rev. Herbert L. Willett, President of the Chicago Church Federation, has been elected by the Federal Council to serve as an executive representative located in Chicago. Further information regarding this expansion of the Council's work will appear in the next issue of the BULLETIN.

United Plan for Evangelism in 1920-21

A co-ordinated evangelistic program for the coming year has been agreed upon by the representatives of more than a dozen of the larger Protestant denominations. These leaders, meeting on the call of Rev. Charles L. Goodell, secretary of the Commission on Evangelism of the Federal Council of the Churches of Christ in America, have approved the following outline for the evangelistic work of the churches for 1920-21.

September to December

Meeting of Church Evangelistic Committees to face the year's work and map out the year's program. Church Rally. Parish Survey. Fall reception of members, possibly at the October or November Communion.

January to Easter

Evangelistic preaching. An active Invitation Committee to work with pastor in securing new members. Pastor's training class. The Lenten Prayer Calendar. Extended use of Fellowship of Prayer in private devotions. Simultaneous or federated evangelistic services. Holy Week services to be observed in the churches simultaneously, or in some down-town centers, like theatres, etc. The Easter Ingathering.

It is also suggested that there be continuation plans that should last until Pentecost, and that new members be definitely enlisted in a task of Christian service.

It was also voted that the Federal Council's Commission on Evangelism be asked to head up a delegation of denominational representatives who will go through the country and hold

conferences with ministers and lay workers in various centers some time during September or early October.

A Committee was appointed to take up the matter of simultaneous evangelistic campaigns with special reference to the rural church.

Among those present at the Conference were: Secretary H. F. Stilwell, representing the Baptist Churches; Secretary Frederick L. Fagley, representing the Congregational Churches; Charles E. Tebbets, representing the Friends' Church; A. Pohlman, representing the Lutheran Church; Gilbert H. Newland, representing the Methodist Episcopal Church; E. S. Hagen, representing the Moravian Church; M. R. Graham, representing the Presbyterian Church in the U. S. A.; Secretary J. Knox Montgomery, representing the United Presbyterian Church; William A. Freemantle, representing the Reformed Episcopal Church; Secretary Charles E. Schaefer, representing the Reformed Church in U. S.; Secretary Joseph R. Sizoo, representing the Reformed Church in America, and Edwin Shaw, representing the Seventh Day Baptist Church.

Several denominational secretaries who were not able to be present at the meeting have sent in their approval of the program.

MORAL LEADERSHIP IN THE NEW ARMY

By Rev. E. O. Watson, Secretary, Committee on Army and Navy Chaplains

The enactment of the Army Reorganization Bill now in Conference will demand recruiting on a big scale to get the men necessary to bring the Army up to required strength. The public, which must furnish the personnel of the country's military forces, will inquire very carefully into the treatment likely to be received by men in uniform. Parents and friends will want to be shown. They will inquire as to the environment of those in whom they are interested before encouraging them or giving their consent to enlistment.

The War Department, through its War Plans Division, is doing much to make this environment what it should be. Recently, this Department in a statement to the Federal Council said:

"The world war emphasized the fact that strength of character in the nation and strength of character in the soldiers of the nation are the final decisive elements upon which victory rests. Every activity of the soldier's life has definite effect in strengthening or weakening character."

The incorporation in the organization measure of provision for a Chaplain Corps as well as rank for chaplains from Lieutenant to Colonel and for one chaplain for every twelve hundred officers and men will as much as, or

more than, any one thing tend to convince the public that "strength of character in the soldiers of the nation" will be properly cared for. Knowledge that such legislation has been enacted will have a good effect in bringing about the consent of parents and others interested in the individual to enlistment in the new Army.

The War Plans Division, discussing further the character of the Army of the future, said:

"The most powerful motive for right living and character development is the religious motive. Religion as an essential to life is recognized and adequate provision is made for the religious needs of the Army personnel."

This statement can be justified only through the provision by Congress for such religious leadership in the Army as will be afforded by a properly organized Corps of Chaplains. It now seems likely that such a corps will be provided in the final action of Congress. Such legislation will secure for the Army as chaplains men who will make the problems and trials of the soldier their problems and trials. Some of the men who served as chaplains throughout the great war, and others of that type, will be encouraged by such legislation to apply for commissions. Scoffers at religion today are not those who served through and came out of the world war. Religion to these men has come to have a new and broader meaning. The War Plans Division is right. The most powerful motive in making the new Army what it should be will be found in religion. This, however, must be interpreted through a corps of men whose duty to point the way is equalled on the one hand by their capacity, and on the other by opportunity for such constructive service as can be afforded only by a corps of their own.

Churches Called to Relieve War Exiles' Plight

A movement to raise funds for the repatriation of ten thousand Hungarian and Austrian prisoners who have been held in Siberia since their capture by the Russians in the early part of the great war, is to have the co-operation of all the churches of the country, the Protestant churches being represented through the Federal Council of the Churches of Christ in America.

Starving, ragged and suffering from many diseases, these newly released prisoners have started to walk overland the 4,000 miles that separate them from the homes most of them have not seen for six years. They have no shoes and are dressed in the remnants of the uniforms they wore in 1914. Their own bankrupt government can do little to help these pitiful exiles. Their need cries aloud to American sympathy.

To repatriate these men before disease and famine can make further inroads upon their rapidly dwindling ranks, various American relief organizations and churches have united in a movement known as the Siberian War Prisoners Repatriation Fund. A campaign for \$3,000,000 has been launched, of which about three-quarters of a million has already been subscribed through the American Red Cross, the Joint Distribution Committee (Jewish), National Catholic War Council, American Friends Service Committee, Austrian Relief Committee and Hungarian Relief Committee. Samuel A. Welldon, First National Bank, New York City, is treasurer of the fund. Protestant churches are invited to remit through the treasurer of the Federal Council, Alfred R. Kimball, 105 East 22nd Street, New York, N. Y.

AMERICA'S DUTY TO PROTECT THE ALIEN IN OUR MIDST

By Rev. Sidney L. Gulick

Do Americans seriously desire to establish the reign of righteousness and good will in international relations? A time to test that desire in a concrete way is at hand.

A bill (H.R. 13946) has been introduced into the House of Representatives by Dr. Temple of Pennsylvania entitled "A Bill for the Better Protection of Aliens and for the Enforcement of their Treaty Rights." It was drafted some years ago by William H. Taft, has been endorsed by the American Bar Association, and its enactment has been repeatedly urged by the Federal Council of the Churches of Christ in America.

The core of the proposal is that "any act committed in any State or Territory of the United States, in violation of the rights of a citizen or subject of a foreign country, secured to such citizen or subject by a treaty with the United States and such foreign country, which act constitutes a crime under the laws of such State or Territory, shall constitute a like crime against the peace and dignity of the United States, punishable in like manner as in the courts of said State or Territory, and may be prosecuted in the Courts of the United States."

The enactment of this law will remove our moral humiliation and save us from the intolerable international position in which as a nation we have long been placed by the failure of Congress to take appropriate action.

Have Americans enough moral backbone to secure the enactment of this law? The testing time has come. All who really believe in the Kingdom of God and want to have it established in international affairs can and should do something about it. They can and they

should write to their Congressman and Senators endorsing this measure and urging its enactment. Americans who live in the home towns of their Congressmen and Senators should call singly or in groups on their representatives when they are in town and urge the enactment of this or some similar measure.

American citizens who fail to lift even a "little finger" or to spend a postage stamp to get the legislation needed are not entitled to condemn other countries for turning treaties into "scraps of paper."

Several of our Presidents have called attention to the unfavorable light in which our nation is being placed through local disregard for the rights of aliens. In his annual message of December, 1906, President Roosevelt said:

"One of the greatest embarrassments attending the performance of our international obligations is the fact that the statutes of the United States are entirely inadequate. They fail to give to the national government sufficiently ample power, through United States courts and by the use of the army and navy, to protect aliens in the rights secured to them under solemn treaties which are the law of the land. I therefore earnestly recommend that the criminal and civil statutes of the United States be so amended and added to as to enable the President, acting for the United States Government, which is responsible in our international relations, to enforce the rights of aliens under treaties. There should be no particle of doubt as to the power of the national government completely to perform and enforce its own obligations to other nations. The mob of a single city may at any time perform acts of lawless violence against some class of foreigners which would plunge us into war. That city by itself would be powerless to make defense against the foreign power thus assaulted, and if independent of this government it would never venture to perform or permit the performance of the acts complained of. The entire power and the whole duty to protect the offending city of the offending community lies in the hands of the United States Government. It is unthinkable that we should continue a policy under which a given locality may be allowed to commit a crime against a friendly nation, and the United States Government, limited not to prevention of the commission of the crime, but, in the last resort, to defending the people who have committed it against the consequences of their wrongdoing."

Federal Council Sends Messengers to European Churches

(Continued from page 103)

J. Brown, Rev. F. W. Burnham, Bishop James Cannon, Jr., Rev. Samuel Chester, Mr. Sherwood Eddy, Rev. James I. Good, Rev. Roy B. Guild, Rev. Newton M. Hall, Rev. Finis S. Idleman, Rev. Frederiek Lynch, Rev. Wm. P. Merrill, Rev. Worth M. Tippy, Rev. H. C. Armstrong, Mr. Hamilton Holt, Bishop John L. Nuelsen, Bishop Francis McConnell.

Transylvanian: Rev. Arthur J. Brown, Chairman; Rev. Henry A. Atkinson, Mr. Sherwood Eddy, Rev. James I. Good, Rev. Harlan G. Mendenhall. Rev. Bruce Taylor.

Undesignated: Bishop James Atkins, Rev. Charles C. Jarrell, Rev. E. H. Miller, Rt. Rev. Ethelbert Talbot, Mr. Fennell P. Turner, Rev. Henry van Dyke, Rev. Coraelius Woeffkin.

Rev. J. A. Morehead, of New York, and Prof. M. J. Stoles of St. Paul, Minn., representatives of the National Lutheran Council, have also been requested to co-operate in these friendly visitations.



HAROLD H. TRYON

Harold H. Tryon Retires from Assistant Secretaryship of War-Time Commission

With the closing of the work of the General War-Time Commission of the Churches, another of its secretaries, Mr. Harold H. Tryon, severs his connection with the Federal Council. Mr. Tryon has been with the General War-Time Commission ever since its organization in August, 1917, having been one of the first to take up the work and among the last to lay it down. As Assistant Secretary of the Commission, he was responsible for the financial side of its work, for the keeping of records, and the organization of committees. His service has been invaluable. Much of the burden of the Interchurch Emergency Campaign was borne by Mr. Tryon.

Mr. Tryon is a graduate of the University of Pennsylvania and of Union Theological Seminary, with which he has been connected ever since he first entered as a student nineteen years ago. For two years he held a traveling fellowship, spending a part of the time in Palestine. In 1908 he became a member of the faculty. He will now resume his work as Assistant Professor of New Testament and Church History.

The Church and Community convention meeting in Cleveland, June 1-3, should mark a forward step in American co-operation of religious effort. A large part of the July FEDERAL COUNCIL BULLETIN will be devoted to reporting the proceedings of this convention.

New Study in the Economics of Industry

A Study Course for the 'use of young people's and adults' classes will shortly be issued by a Committee in which the Commission on the Church and Social Service is working jointly with the Department of Industrial Relations of the Interchurch World Movement, the Y. M. C. A., the Y. W. C. A., and representatives of the Canadian churches. The course covers the economic and industrial questions involved in the life of the average person and is designed to secure a thorough study of the implications of Christian teaching for economics in industry. It is a discussion course, wholly in question form, in which no one view of a debatable question is advocated. Rather, illustrative material will be presented so that the attitudes of prevailing and different groups will be put forth for serious consideration.

It is hoped and expected that this course will be used very widely in churches and in study groups organized in Y. M. C. A. and Y. W. C. A. circles. Full announcement with further descriptive matter will appear shortly.

Program of the Home Missions Council

As representing nearly forty Home Mission Boards of America, the Home Missions Council is carrying out a program of co-operation in the strained racial relationship existing between the colored and white people of this country and between the native Americans and the recently arrived or industrially advancing immigrants.

Through its Committee on Plans and Policies for Hebrews the Home Missions Council is seeking for the various denominations doing work among Jews to formulate a literature, to outline a program and to develop a method that shall more earnestly and broadly meet the spiritual demands of the sons of Israel, vast numbers of whom are without allegiance to the synagogue. The Negro Committee of the Home Missions Council is giving particular attention to the matter of better inter-racial understanding and is seeking to promote the spirit of good will and brotherhood. Between 15 or 20 thousand copies of a Christian platform have been placed in the hands of the leaders of both races in the different centers of the country.

The principles of the pronouncement epitomized are as follows:

1. Equal protection of life and property.
2. Economic justice with equal opportunities for labor and equitable pay.
3. Sanctity of home and womanhood preserved.
4. Adequate facilities for recreation and wholesome amusement and entertainment.
5. Equal travelling accommodations for equal pay.
6. Adequate educational facilities furnished by government, both state and nation.

7. Same qualifications for use of franchise applicable to all races.

8. Inter-racial Committees composed of representatives of both races for the promotion of racial welfare in local communities.

To further advance this program of cooperation a Bulletin of facts will be issued in the early autumn covering the items of the Negro's accomplishments on his needs. The purpose of the publication will be the placing of facts in the hands of pastors and Christian leaders, facts relating to the Negro's progress and achievements, to what he has done in the field of agriculture and industry, to his service as a skilled laborer, to what he expected from the World War, to his needs in the fields of education, religion, home and social life. The Bulletin will be an instrument for fuller understanding and mutual good will, a plea for Christian brotherhood as the fundamental necessity of a Christian America.

Protestant Schools in France Need Aid

Protestant institutions, especially schools, in France, are at present in dire straits, owing largely to the fact that most of the war relief agencies gave aid first to Roman Catholics, often requiring the confessional card as a prerequisite to assistance. Protestants, although in the minority, typify the highest kind of Christian life and culture. The present cost of living, three times what it used to be, is a serious menace to the maintenance of their high intellectual standard. The cultured classes have suffered most. While manual workers have had their pay increased 300 per cent, the salaries of ministers have scarcely been raised at all. The pastor with a family of five children would, with the present currency, receive not more than \$400 a year.

It is essential for the maintenance of French Protestantism and Protestant standards in France, that the Protestant schools receive American support. For this purpose, the Federal Council has established the French Protestant Educational Fund, for which contributions are invited.

Another way in which Americans can help support these splendid schools is by sending their own children to be educated there. One notable school of this type is the Institution Magistel, for girls, at Saintes, founded in 1854. At the present rate of exchange, the board and tuition would come to only about \$1.00 a day, with private room, washing and no extras. Anyone interested in this school, or any other of the Protestant schools in France, can secure full information by writing to Miss Jessie Y. Edsall, Office Secretary, Commission on Relations with France and Belgium, 105 East 22nd Street, New York City.

Notable Reports Commended by Reviewers

THE significance of the work of the Committee on the War and the Religious Outlook is being attested every week by comment in the religious press. Following are some of the typical opinions concerning the first of the reports, *Religion Among American Men: As Revealed by a Study of Conditions in the Army*:

The editor of the *Christian Work* (April 3, 1920), comparing the volume with Prof. Cairns', *The Army and Religion*, says:

"And now our own Committee on the War and the Religious Outlook . . . has published its results in an engrossing and equally suggestive volume. I have read it with the same interest with which I read the English book and have arisen from it with much the same impression—the feeling that somehow the Church is not holding the youth of the nation or, to a great extent, guiding their thought or shaping their philosophy of life or directing their actions.

"The first of this book, which deals with what the young men of America believe, what they know—or rather do not know—about Christianity, how they feel toward Christ and the Church, is so valuable a study of real conditions that every pastor ought to write the Association Press for a copy at once and give it very serious study."

The *Southern Churchman* (April 17) says:

"This book is a very honest attempt to discover the moral and religious beliefs, habits and character of the young men of America as represented in the four millions of them who were enlisted in the Army for the great war. . . . Seldom has such an opportunity come for the study of the young man in his naked personality, and wisely have those results been collected as far and as fairly as might be for the humbling, the enlightening and the guidance of the Church in her future work. . . .

"For truth to tell, the record is sad—sad as a whole. This composite picture shows a young man who manifested strikingly certain Christian virtues, but without definite Christian convictions, or character, or conscious loyalty to Christ. . . . And yet he was nominally Christian and in a large proportion of cases claimed some Church connection. Evidently the Churches have been at fault."

The *Lutheran* (April 8) remarks editorially:

"It is a timely book, well written and free from hasty generalizations and conclusions. . . . There is much food for serious reflection in this report. The one great need it emphasizes is definite, persistent, thorough religious instruction. . . . If this revelation of the Church's great sin of omission will now awaken Protestants out of their sleep of doctrinal indifference and compel them to give religious instruction of their youth the place of honor it of right demands, the war will not have been in vain."

The *Continent* (May 5) points out the inevitable impossibility of drawing from the Army more clear-cut generalizations than from civilian life:

"It is in fact throughout a highly admirable piece of work. . . . And yet with all the eminent merit of the book—its high intelligence and its strong spirituality

likewise—it scarcely affords a citable answer to one who asks what it teaches newly for the Church to do and say in these post-war days. Its pages certify many problems and puzzles for the churches to face in the strangely mixed characters of men as war revealed them. And no other remedial method is suggested than the very old one of commending Christ to men by speaking of him with sincerity and living for him with reality.”

Says the *Reformed Church Messenger* (April 8):

“This book is food for sermons. Its revelation of the deficiencies in the life of men on the subject of religion, when made known to the active Church members who come within the influence of preaching, will startle many into a new sense of responsibility, far more serious interest and service in the Church’s business.”

The *New York Christian Advocate* (April 15) expressed the following opinion:

“This volume is the result of wide inquiry, careful inquiry and judicious conclusion. It is altogether a most valuable contribution to this particular phase of the war’s influence and may be accepted as authoritative. Its conclusions may not be altogether to the relish of some over-optimistic souls, but they are based upon well-authenticated facts, and their very grimness constitutes a challenge to the Church from which it cannot turn aside without sore damage to itself and to the Kingdom of God.”

Dr. Herbert A. Jump, writing in the *Boston Transcript* on March 13, says:

“The soul of the average American man has been photographed. The negative has been developed in New York City. The first prints from the plate are now available in the report of the American Committee on the War and the Religious Outlook. . . . The facts were gleaned in as complete and honest a way as circumstances permitted, and now they are appraised as wisely as the best religious experts in our country are capable of doing the task.”

Dr. Percy T. Edrop, reviewing the report in the *Brooklyn Times*, May 1, 1920, concludes:

“The book is not pleasant reading. In fact it will present a rude shock to many who were not familiar with conditions in the Army, and who were thrilled occasionally by such generalizations as ‘there were no atheists at the front.’”

The second report, dealing with *The Missionary Outlook in the Light of the War*, is also beginning to attract wide attention. The *Interchurch Bulletin*, April 24, describes it, in part, in these words:

“A notable service, not only to the cause of missions but to the cause of Christianity as a whole, has been rendered by the Committee on the War and the Religious Outlook in publishing ‘The Missionary Outlook in the Light of the War.’ . . . (It) is a book that should be read with interest not only by those who are specially concerned with foreign missions, but by the serious-minded layman everywhere who is interested in problems of reconstruction and world peace.”

Professor Harlan P. Beach, of the Yale School of Religion, writes:

“The ideas and ideals of the volume are beyond criticism. . . . Its special value lies in the fact that its composite authorship and the criticism that the various parts have received have relieved it of the personal equation. The views presented give the impression of a council for war worked out in careful detail, and aiming to produce a definite result. . . . That such a work is timely needs no proof. This volume provides the solid basis of logic and strategy demanded in a steady promotion of the missionary enterprise under conditions which are wholly different from those antedating the war.”

The *World Survey Volumes*, American and Foreign, with a Statistical Mirror. New York: Interchurch World Movement. Vol. I, 317 pp., Vol. II, 222 pp.: Price, \$2.00.

These handsomely printed volumes constitute convenient handbooks of information concerning general religious, sociological and economical affairs in America and in the world at large. The graphic illustration of the information gathered in the Interchurch survey is almost bewildering in its extent and variety. These volumes are surely the apotheosis of the graph as applied to the realm of religion. There are some rather obvious errors in the statistical tables that careful proof reading should have eliminated. Some exceedingly bold and valuable pioneer work is presented, especially in the realm of religious education and of Christian stewardship. The volumes should have wide circulation. Some guide as to their best use as a means of inspiration to the uninitiated should speedily be devised by those responsible for securing and conserving the best results from the survey.

Names to which copies of the BULLETIN are sent come from many different sources. Recently the procedure of placing upon the mailing list subscribers to the various funds of the Federal Council has been adopted. The work of checking the duplications is slow and in this we shall appreciate the co-operation of our readers. If it is convenient for any of them to return duplicate copies of the April or May FEDERAL COUNCIL BULLETIN, this favor will be greatly appreciated, as our supply of these issues is exhausted.

BOOKS RECEIVED

Executive and Technical Women in Industry. Survey of Factories, 1919-1920. Published by the National Board of the Young Women's Christian Association, New York, N. Y.

This study of opportunities for executive and technical women in industry, made under the auspices of the War Work Council and Central Branch Employment Department of the Y. W. C. A. was prompted by the increasing number of trained, educated women who wish to enter industry. The survey shows that industry is offering an expanding field for the woman executive and the professionally trained woman and that the majority of employers interviewed in factories of Greater New York, Long Island and New Jersey give enthusiastic approval of woman's work in this field, where any adequate trial has been made. The survey covers 250 factories employing 100 or more women, in twenty different industries. In 219 of the 250 factories women are employed as executive or technical workers.

My Second Country (France). By Robert Dell. New York: John Lane Company, 323 pp., \$2.00.

An ardent socialist writes of the defects of government in France in a book teeming with brilliant characterizations that do not always carry conviction to one who hesitates to base his judgments on epigram and the neat turning of a phrase. However one may disagree with Mr. Dell, he is nearly always interesting. Some of his vivid sentences on the French religious situation follow:

"In the greater part of rural France, the school has conquered the church, not by anti-Catholic propaganda, but simply by dissipating the ignorance and docility which are essential conditions of clerical domination. * * * It is contrary to public policy to allow persons that profess to have left the world to superintend the education of children who are going to live in it. * * * Illustrative of the popular attitude of the peasantry is the remark of the wife of a village mayor in the Sarthe. "Ah, sir," she said, "the day of M. Poincaré's election I felt sure that no good would come of it: the curé was so pleased."

The Social Evolution of Religion: This book presents the human origins of religion in terms of the social history of the race; an exhaustive presentation of the entire field of modern study of religion, showing what the human origins of religion may mean to religion in the future. By George Willis Cooke, with preface by John Haynes Holmes. Boston: The Stratford Company, 1920. 416 pp.

Sanity in Sex: A discussion of modern tendencies in sex education and the need for further progress along this line. By William J. Fielding. Dodd, Meade & Co., New York, 333 pp.

Problems of Labor: A collection of recent short articles by the country's best thinkers on social and economic questions. Compiled and edited by David Bloomfield, with an introduction by Meyer Bloomfield. New York: The H. W. Wilson Company, 1920.

The War and Preaching: A collection of lectures given under the Lyman Beecher Lectureship on Preaching in Yale University, by John Keiman, D. D., pastor of the Fifth Avenue Presbyterian Church, New York City. New Haven: Yale University Press, 1919.

By-Paths in Hebraic Bookland: Intended to suggest the importance of certain authors and books, perhaps to rouse the reader to probe deeper than the writer himself has done into subjects of which here the mere surface is touched. By Israel Abrahams, D. D., M. A. Philadelphia: The Jewish Publication Society of America.

A More Christian Industrial Order: Under the principle that in the Spirit of Jesus we have a Guide enabling us to think out what is our Father's mind for any situation, the author believes that this Spirit will show us our Christian duty as producers and consumers, as owners and investors, as employers and employees. By Henry Sloane Coffin, Minister in the Madison Avenue Presbyterian Church, and Associate Professor in Union Theological Seminary, New York City. New York: The Macmillan Company, 1920. 86 pp.

Our Debt to the Red Man: A discussion of the contribution to American civilization made by intermarriage with the Indians, especially dealing with those Indians who trace their white blood to French sources. By Louise Saymour Houghton. Boston: The Stratford Company, 1918. 210 pp.

The Menace of Immorality in Church and State: Messages of Wrath and Judgment. A series of sermons directed against the sins of modern society. A highly colored presentation of the evils of metropolitan life with little constructive suggestion for their amelioration. By Rev. John Roach Straton, D. D., pastor of Calvary Baptist Church, New York City. New York: George H. Doran Company, 253 pp.

Substitutes for the Saloon: The material for this volume was originally gathered in an investigation made for the Committee of Fifty. The book discusses the question of what agencies can fill the place in the life of the working man formerly filled by the saloon as a social center. The text is reprinted as originally published, but new appendices have been provided, containing fresh and important information upon different aspects of the problem. By Raymond Calkins, with an introduction by Francis G. Peabody. Second edition. Boston, Houghton Mifflin Co. 1919. \$1.75.

The Christian Faith and the New Day: A plea for a reconstruction of theology and a suggestion of a few points at which it is needed and opportune. By Cleveland Boyd McAfee. New York: The Macmillan Company.

Can the Church Survive in the Changing Order?: By Albert Parker Fitch. New York: The Macmillan Company.

Premillennialism: A critique of premillennial claims. By George Preston Mains. New York: The Abingdon Press.

A National System of Education: A discussion of our national system of education in the light of the re-evaluation of educational theory and practice that have been forced upon us by the war. By Walter Scott Athearn, Director of the Department of Religious Education and Social Service, Boston University. New York: George H. Doran Company.

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BI-MONTHLY ISSUE FOR APRIL-MAY

FEDERAL COUNCIL BULLETIN

Vol. 4 No. 3



April-May, 1921

IN THIS ISSUE

The Churches and Industrial Questions

"The churches cannot fulfill their duty today unless they definitely set themselves to bring Christian principles to bear in the economic and industrial realm."

The Churches and International Relief

Interest of Churches in Disarmament

Important Interdenominational Conferences

Current Activities of Federal Council

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

Some Underlying Principles

THE question today is not whether the churches should co-operate or not: co-operation is inevitable. The only question is *how*. To this question the Federal Council is an answer which has behind it certain definite principles which cannot be too clearly borne in mind.

It recognizes, first, that the method of advance in co-operation must be that of *placing responsibility for our co-operative work directly upon the denominations*. No doubt, it often seems that faster progress could be made by ignoring all denominational relationships, and letting those who are enthusiastic about new procedures go straight ahead without waiting for official approval. In the long run, however, the most substantial results are to be achieved only by the co-operation of the existing agencies. Moreover, there are great values for which each of our denominations stands, that must be preserved. Whatever be the form of organization which the spirit of unity may take, ample room must be maintained for the freedom and diversity which are inherent in the very nature of the Christian life.

But, in the second place, *our diversity must not mean divisiveness*. Yet that is what unrelated denominationalism has always tended to become. Isolation and separateness are intolerable in the face of the momentous tasks which confront the churches, and which can be dealt with adequately only as they are dealt with together. Lack of co-operation might be easily excused if it meant only difference of opinion and inconvenient misunderstandings, but when it means waste of energy, duplication of effort and friction among the forces that exist for the salvation of the world, it is unthinkable. The Federal Council is an effort to overcome the perils of divisiveness and to consolidate the scattered forces of Protestantism for a greater impact upon the world.

In the third place, the Federal Council is organized upon the assumption that *the churches are now ready for co-operation*

in a great number of challenging common tasks. Such co-operation presupposes an existing inner unity of spirit and purpose, which, as a matter of fact, we already largely have. We do not have to create it. It is here. We need only to recognize it and provide organs for its expression. There is, of course, vast room for enlargement of that spiritual unity, but such enlargement is not likely to come except as we step out in the unity we now possess.

In the fourth place, the Federal Council rests upon the principle that *the pathway to the larger unity that we seek lies through the field of action*. Discussion on questions of faith and order have their place, but they are not a substitute for present co-operation. There is little use of discussing coming together if we do not have enough mutual trust and kindred interests to lead us to labor together now. Nor is the larger unity ever likely to come in any other way than through the increased understanding and sympathy that will be developed by present contacts in carrying on common tasks, to which we all alike give the allegiance of our wills.

Finally, *within the Federal Council there is full freedom for those who are now joined in common tasks to hold varying views as to the ultimate form in which the spirit of Christian unity may express itself*. Some there are whose eyes are fixed upon the coming of a complete organic union, in which the many groups, while preserving their own distinctive methods of worship and of work and their own special emphases and points of view, shall be organized in a single comprehensive church. Others question the wisdom of what is commonly called organic union and are entirely satisfied with friendly co-operation. In such a federal union as that which the Council represents, maintaining the autonomy of the constituent bodies and existing for the one defined purpose of expressing the unity that we already possess, both groups can now meet in hearty accord.

S. M. C.

FEDERAL COUNCIL BULLETIN

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No. 3

The Churches and Industrial Questions

ONE of the most important developments in the program of the Commission on the Church and Social Service is its growing contacts with employers who are deeply interested in the contribution which the Church may make in bringing about better industrial relationships. Along with this development have come, on the other hand, recent attacks upon the Federal Council and other church organizations from certain groups which take the position that the Church has no business to concern itself with industrial questions.

The most conspicuous of these criticisms has come from William Frew Long, General Manager of the Pittsburgh Employers' Association, who, in a letter sent out to secretaries of other employers' associations under date of March 2, after boasting of the fact that the local campaign of the Young Women's Christian Association for funds had been greatly interfered with by an earlier bulletin of the Association, goes on to make an attack upon the Federal Council, saying that "many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council." A subsequent letter from Mr. Long to the editor of *Christian Work* insists that all church organizations should confine themselves to the "zone of agreement" in industrial questions.

CONFERENCE WITH EMPLOYERS

That Mr. Long does not speak for the rank and file of the forward-looking employers of the country is made clear by a conference between a group of employers and representatives of the Federal Council, called at the invitation of Mr. Robert J. Caldwell, Chairman of the Board of the Connecticut Mills and also Chairman of

the Industrial Relations Committee for the Republican National Platform last year. This meeting was held at Mr. Caldwell's home, 85 Riverside Drive, New York, on March 10. In addition to Mr. Caldwell, Dr. Speer and other representatives of the Council, the following were present: Walter C. Alien, President, Yale-Towne Manufacturing Company; Alexander M. Bing, formerly with the U. S. Shipping Board; Richard B. Carter, President, Carter's Ink Company; Ernest G. Draper, President, American Creosoting Company; Edward A. Filene, President, Filene's Sons Company; Harold A. Hatch, of Deering-Milliken Company; Morris E. Leeds, Leeds-Northrup Company, Philadelphia; Arthur Nash, President, The A. Nash Company, Inc., Cincinnati; R. P. Perry, Vice-President, The Barrett Company, New York; E. L. Shuey, Manufacturer, Dayton; Charles R. Saul, President, Columbia Storage and Warehouse Company, New York; Prof. Samuel M. Lindsay, of Columbia University.

The whole evening was given to a discussion of the relation of the Church to industrial questions. While differences of view as to details of procedure were expressed, the discussion developed a unanimity of spirit and general agreement in the judgment that the Church is bound to recognize its relations to the industrial problem and that, while its function may often be difficult to define, the spirit of brotherhood and service which it represents is indispensable to any solution of the problem of industrial relationships.

MR. CALDWELL'S SUPPORT

Mr. Caldwell's confidence in the position of the Federal Council as a result of his personal knowledge and study of the question, led him to write the following letter, under date of March

14, to Dr. Macfarland as the General Secretary of the Council:

"I have been carefully over the matters you have referred to me, and I am clear in the following conclusions:

1. The general policy of your Council and its Social Service Commission has been, and is, such as will commend itself heartily to all employers who are seeking good relationships and good-will in industry.

There would be some difference of opinion as to details, but these are relatively insignificant.

I commend your course and plans for the future without reservation. All they need is to be understood.

2. The attacks made upon you are in my judgment unintelligent, unjust, misleading and in many cases untrue as to facts. They will soon fall of their own weight.
3. Your plans are of great significance, and in my opinion must be carried out to save industrial disaster.

"I am not only willing you should quote me, but I shall be glad at any time to confer directly with anyone who has been misinformed and misled.

"I think that the men who met at my house the other evening were of one mind, not in details, but on your general program, and I hope and believe we are on the eve of new light under the leadership of the churches.

"I take pleasure in enclosing a clipping from this morning's paper showing the findings of the Merchants' Association of this city, a most powerful and numerous body, as you are well aware. This report is a most significant sign of the trend of the times. It shows a deep, growing sense of appreciation by employers of the common interest they have with their employees. It can be truly said of employers and employees, 'united we stand; divided we fall.'"

MR. FILENE'S INTEREST

Another communication expressing cordial approval of the work of the Federal Council in the field of social relations was addressed to Dr. Speer under date of March 4, by Mr. Edward A. Filene, President of Wm. Filene's Sons Company of Boston, and reads as follows:

"I am writing to express my admiration for the wise and courageous attitude

of the Federal Council and its Commission on the Church and Social Service.

"The great economic questions of the day are questions of production, and production is fundamentally determined by the relation between employer and employee. As long as the worker and the employer face each other in battle array, the general public and the world will suffer. The cost and the loss incident to the fighting must be paid by the world, which means at this time a shortage of food and work that will result in a kind of discontent that will make men turn to radical measures, which, under more hopeful conditions, they would spurn.

"Under present conditions both parties, insisting on their rights, forget that freedom has often in history been lost by such insistence without equal insistence on duties. It seems to me that industrial peace, which underlies world peace, and is the basis of social and political progress, must come through a greater emphasis on the importance of duties. The best approach is through emphasis upon service—under a definition of service that recognizes that there is no right to profits or wages unless they are won through real service to the community.

"To handle these questions wisely—that is, with knowledge permeated by sympathy and love—is a difficult matter. A very important part of the work lies in the domain of religion. It is for this reason that I want to record my approval of the attitude of the Federal Council. Its arrangement for industrial conferences, to include representatives of all interested parties, held under religious auspices in various industrial centers, is not only good religion, but also good business. If this work is continued with determination to obtain the facts and to deal with them fearlessly, I believe the day will come when we employers will realize its value in saving us from the possibility of serious disasters, which may occur if we continue to deal with these fundamental industrial matters from the standpoint of class rights alone."

A group of other well-known employers have joined in signing a corporate statement giving their whole-hearted endorsement of the social program of the Federal Council, particularly its program for holding conferences between employers and employees and ministers in many of the more important industrial centers for the sake of presenting the Christian

appeal for co-operation between the parties to industry, and insisting that the churches cannot fulfill their duty in the present age unless they definitely set themselves to bring Christian principles to bear in the economic and industrial realm.

THE SOCIAL CREED OF THE CHURCHES

Among the points of attack upon the Federal Council has been its action in formulating "the social ideals of the churches," more popularly called "the social creed of the churches," and in carrying on an educational program as to what these ideals involve. The attempt was made both by the Editor of *Industry* and by the General Manager of the Pittsburgh Employers' Association to discredit "the social creed" on the ground that it represented only the personal opinion of a small group of individuals associated with the Federal Council. The fact in the case, however, is that it embodies in a striking way a remarkable unanimity of spirit and purpose on the part of the churches today in connection with social questions. A brief review of the facts will make this clear.

The first draft of this statement was formulated by the General Conference of the Methodist Episcopal Church early in 1908, before the Federal Council had been established. At the first meeting of the Council, in December of the same year, it adopted the statement, with three additional clauses. Following this step most of the leading denominational bodies in the United States by official action made the statement their own, sometimes with further clauses. Included in these bodies were the National Council of the Congregational Churches in 1910, the General Assembly of the Presbyterian Church in the U. S. A. in 1910, the Northern Baptist Convention in 1911, the Seventh Day Baptist General Conference in 1913, the General Conference of the Methodist Episcopal Church, South, in 1914, and later the United Brethren, the Christians, and the Reformed Church in the United States. Other church agencies which have not taken formal action have nevertheless given informal approval, illustrated, for example, by the action of the Social Service Commission of the Protestant Episcopal Church in

reprinting and circulating "the social ideals" in its own literature. The Home Missions Council, representing practically all the home mission boards in the country, approved the statement in 1920.

In 1919, four supplementary resolutions were adopted, not with the purpose of adding to the "social ideals," but of applying its general principles to problems of reconstruction that were being faced at the close of the war. In the same month, the Board of Bishops of the Methodist Episcopal Church promulgated a statement on "The Church and Social Reconstruction," in which were included the main points which had found a place in these resolutions, viz, a living wage as the first charge upon industry and collective bargaining as an instrument for the attainment of a more democratic procedure. The National Council of the Congregational Churches, meeting at Grand Rapids during the same year, and the General Assembly of the Presbyterian Church in the U. S. A., in May, 1920, made similar official utterances. So also did the Social Service Committee of the Northern Baptist Convention in 1919. Recent pronouncements by other bodies have also been made along the same general line, such as the notable declaration of the



BISHOP WALTER R. LAMBUTH
Chairman of Executive Committee of
Federal Council.

Anglican Bishops at the Lambeth Conference last summer on "The Church and Industrial Problems" and the statement of the All Friends Conference in London.

Not only denominational authorities, but also great interdenominational agencies have made "the social ideals of the churches" their own. In 1919 the Fortieth International Convention of the Young Men's Christian Association adopted its sixteen articles, and in May, 1920, the Convention of the Young Women's Christian Associations endorsed both the statement and the supplementary resolutions.

MISREPRESENTATION OF THE COUNCIL

A serious misrepresentation, involving absolutely false and unfounded statements, concerns a reported investigation of the coal industry by the Federal Council. The Research Committee of the Commission on the Church and Social Service voted last fall to include in its general program for the year a study of the

conditions surrounding the production of coal. What was contemplated was to collate for the information of the churches data made available on the basis of the inquiry by the Senate Committee on Reconstruction and other studies. Yet *Coal Review*, of Washington, D. C., published on January 5 a first-page article describing an elaborate "investigation," to be made by a "packed jury." And not a single person of those mentioned, nor any other person, has ever been appointed to help in any such investigation or even approached on the subject. Copied in part by other papers, the article has led not a few to believe that the Federal Council had a partisan bias. The journal in question, needless to say, has been required to make a public correction.

OPINION OF THE RELIGIOUS PRESS

The attack upon the Council for trying to do its duty in a difficult field has led to several vigorous rejoinders in the religious press.

The Churchman says editorially on April 2:

"Well, let the churches accept the challenge! Let Mr. Long and like-minded employers withdraw their money from the churches and from any church organization whose social ideals offend them. Any minister of Christ, any church organization, any church in Christendom which would promise to confine its teaching of the social ideals of Christianity to the 'zone of agreement' would be unworthy of stewardship in the Christian Church."

The Congregationalist, on March 31, after referring to "the social creed," says:

"Honestly, now, could the church stand for anything less than this? Of course there is room for difference of opinion with regard to just what a living wage is and as the practical application of some of these outstanding principles, but in the main the platform is one by which the Christian church must stand or turn traitor to its Master.

"These religious bodies which for years now have set forth these social ideals are not dominated by any little groups of secretaries. In the main they set forth what the average church member, whether he toils with his hands or not, believes to be fair and right. A host of young people are growing up to whom the appeal of Christianity consists largely in the fact

that it has a social program, that it does challenge injustice and selfishness, in whatever camp they are entrenched."

The Christian Work, on March 26, has this to say:

"It is scarcely necessary for us to say that Mr. Long's idea that the Federal Council 'is giving aid and comfort to men who would destroy our Government' is to our minds ridiculous. As a matter of plain fact the church organizations which are taking a progressive attitude on industrial questions are the real conservatives, inasmuch as they are seeking a constructive program of industrial justice and good-will which will prevent the revolution which Mr. Long fears. The statement made by the Industrial Relations Committee of the Merchants' Association of New York last week (which is a very fine protest against the reactionary element in some of the employers' associations) is a good illustration of the fact that thoughtful employers themselves are taking substantially the point of view of the Federal Council and the Y. W. C. A."

THE REAL ISSUE

It is clear that the real issue is not any particular utterance or action of the Federal Council, but the whole question as to whether the churches are to include the problem of industrial relationships in their field of interest. The Editor of *Industry* summarized the situation in his naive criticism of one of the social service leaders in the Church, on the ground that he had "intimated that the cardinal principles set down in the Sermon on the Mount should be injected by the Church into industrial relationships." We may be thankful to him for having stated the issue so clearly. No minister could have done it better. It is a question whether there is to be a divorce between Christianity and economics, a question as to whether the Church is to stand aside and have nothing whatever to do with the great social and industrial conditions which most intimately affect the daily life and character of men. It is a question as to whether any realm of life is exempt from the sway of Christ. The answer of the churches is expressed in the constitution of the Federal Council, which declares that one of its functions is "to promote the application of the law of Christ in every relation to human life."

S. M. C.

The Churches and International Relief

IN these days, when we are told so often that the Church is a negligible factor in great issues affecting the betterment of our social life, it is encouraging to find such tributes to the power and effectiveness of the Church as have lately come from many quarters. A recent editorial in *The New York Evening Post* makes this striking comment:

"The church is decadent, we are told, but the first thought of anyone who represents some pressing public need is to enlist the church's strength. 'Why Smith Doesn't Attend Church,' is an inexhaustible theme for magazine symposia, but men who want to interest Smith in China or Poland do not rest until the churches call a Save China Sunday or Help Poland Sunday. Materialism is supposed to be corroding the fine self-abnegation of an earlier day. But after the church treasurers stand up and show that home missions, foreign missions, freedmen's aid societies, children's societies, temperance boards, Bible Funds, and a dozen other activities survive and grow, there comes a long list of announcements like that of the \$3,000,000 gift to China. The Christian denominations, with 42,000,000 members, are the greatest single group of organizations in America. Their membership includes in nearly all communities the most public-spirited and benevolent citizenship. Whatever the perils threatening church strength, the churches still play a notable role in altruistic endeavors."

MR. HOOVER'S TRIBUTE

Such words as these are convincingly corroborated by Mr. Hoover's testimony concerning the remarkable value of the Federal Council in furthering the campaign of the European Relief Council. He writes under date of March 5:

"I should like to express the appreciation I feel for the fine work carried on under the direction of the Federal Council of Churches in the relief of the children of Central and Eastern Europe.

"The organization of the large section of the Protestant churches in the Council offers the machinery by which this great element in the community may be reached in great national philanthropic causes. It could not be duplicated in any other manner, and this spirit of co-operation ex-

pressed by the organization of the Council is critically necessary in these times of tremendous contention and growing sectional interest.

"We need national unity above all things and every step for co-operation in this direction is of great national value."

TESTIMONY OF NEAR EAST RELIEF

ON top of this statement of Mr. Hoover's comes the following from Mr. Charles V. Vickrey, General Secretary of the Near East Relief, who, writing to the Editor of *The New York Evening Post*, says:

"I have before me the auditors' report of the receipts and disbursements of Near East Relief. It shows that since the outbreak of the war the American people have contributed to Armenian, Syrian and other relief in the Near East more than \$45,000,000. I am rather intimately acquainted with the source of these contributions, and know that the money has come for the most part either direct from Churches or from people whose ideals of stewardship and humanitarian service came from early Sunday School and Church training."

The Federal Council has had close contacts and association with the Near East Relief from the outset.

THE CHINA FAMINE

Although the amounts raised have thus far not been so large as in the case of the campaigns of the European Relief Council and the Near East Relief, the fund secured in behalf of the China Famine presents an even more striking testimony of the extent to which great charitable undertakings are dependent upon the churches. A statement issued on March 29 by the China Famine Fund reports that \$4,500,000 has thus far been contributed from America and cabled to China, and adds:

"The American Committee for China Famine Fund realizes fully that the church people of the country have been the main reliance thus far in this cause. They realize also that in very large measure they are dependent upon the church leaders to arouse the community conscience for China famine relief so that the communities at large, as well as the churches, may share in this further effort immediately necessary to avert a world catastrophe."

So dependent is the success of the China Famine Fund upon the work of the churches that a Church Co-operation Committee was created some weeks ago, with Dr. Robert E. Speer, the President of the Federal Council, as Chairman. This Committee is appealing to the churches to take the initiative in raising the millions of dollars which are still necessary if five or six million people are not to die of starvation before the new harvest arrives about July 1.

The eight days from May 1 to May 9 have been designated as a special "China Famine Week." The minister of every church which has not already made a generous offering is urged to present the matter to his congregation and, furthermore, to take the initiative in organizing a China famine fund committee in the community.

THE FRIENDS IN RUSSIA

The Society of Friends has entered Soviet Russia. The American Friends Service Committee appeals to all Christians for help in behalf of the children of Russia. "It is not a question of politics," said Mr. Hoover when he was discussing European relief before the Federal Council of Churches in Boston; "it is just a question of children." The disinterestedness of the Friends is shown by the fact that they have been helping Poland at the same time that they were helping Russia, and they have been ministering to the needs of Bolshevik prisoners and Russian emigres alike in Poland. The Friends were in Russia in 1916 under the Czar, and in 1917 under Kerensky, and since then they have worked both under the Bolshevik government and behind Kolchak's lines. Their ap-

peal, therefore, cannot be set aside as partisan.

Regarding the need in Russia among the children there can be no doubt. A recent cable from the two Quaker representatives in Moscow ran as follows: "38,000 Moscow babies need milk daily. Present supplies can feed only 7,000. Infant mortality 40 per cent. Milk, cod-liver oil and soap needed for 6,000 children between 3 and 8. 21,000 children between 8 and 15 need soap and fat. Clothing needs are soft material for infants; sweaters, underwear, stockings and boots with wide toes for older children."

The needs in the provincial capitals are no less urgent than in Moscow. Thirty-five provinces out of thirty-eight are crying for immediate aid. The Friends have been given the exclusive use of a warehouse in Moscow, and are distributing relief directly to the neediest of the children. Diversion of the supplies to any other persons than those for whom they are intended is impossible under the arrangements that have been made. The European Children's Fund and the American Red Cross have each entrusted the Friends with supplies to the value of \$100,000. The European Children's Fund gave milk and oil; the American Red Cross gave clothing and drugs. From other organizations and from individuals in England and America the Friends have collected additional supplies, including soap, with a total value of \$250,000 or \$300,000. This is only a trifle in the presence of the overwhelming need; it is five loaves for the feeding of a multitude. Immediate aid in generous measure is urgently required. The American Friends Service Committee has its office at 20 South Twelfth Street, Philadelphia.

Quadrennial Volume Appears

UNDER the title "The Churches Allied for Common Tasks," the report of the Federal Council for the last Quadrennium makes its appearance simultaneously with this issue of the BULLETIN. This volume of four hundred pages presents convincing evidence of the great amount of important work which has been done by the Council during the last four years, and also of the steady development which has taken place in the co-operative movement.

The volume is more than simply a record of the reports presented at the Quadrennial Meeting at Boston. Part I is entitled "The Significance of the Federal Council in the Church Life of America," and includes a thoughtful chapter

on "The Federal Council: An Interpretation," which analyzes the historical development of the Council, its achievements, its present status and the underlying principles on which the Council is organized.

Part II of the volume submits the reports of the various Commissions of the Council for the Quadrennium, and Part III is a record of the proceedings of the Quadrennial Meeting of the Council and the subsequent meeting of the Executive Committee.

The volume is attractively bound and is issued to sell at \$1.75. Members of the Council may secure it for \$1.25 if ordered before July 1.

Dr. Moore Heads Administrative Committee

REV. JOHN M. MOORE, Pastor of the Marcy Avenue Baptist Church, Brooklyn, N. Y., one of the most influential churches in that denomination, was elected Chairman of the Administrative Committee of the Federal Council of the Churches of Christ in America for the current year at the meeting of the Committee on April 8.

Dr. Moore was for several years Secretary of the Department of Missionary Education of the Northern Baptists, and largely the creator and organizer of that work. He was also the originator of the five-year program of the Northern Baptist Convention. He has had long experience with the co-operative movement through his service on the Board of Managers of the Missionary Education Movement of the United States and Canada.



REV. JOHN M. MOORE

At the same meeting, Rev. Rufus W. Miller, the General Secretary of the Board of Publication and Sunday School Work of the Reformed Church in the United States, was elected Vice-Chairman of the Administrative Committee. Dr. Miller has been for years connected with the interdenominational movement in this country, having been one of the leaders at the Carnegie Hall Conference on Interchurch Federation in 1905, which resulted in the creation of the Federal Council.

The vacancy in the second vice-chairmanship of the Executive Committee of the Federal Council, created by the death of Bishop George M. Mathews, of the Church of the United Brethren in Christ, was filled by the election of Pro-

fessor John R. Hawkins, one of the leading colored laymen of the country and Treasurer of the African Methodist Episcopal Church.

Interest of Churches in Disarmament

ONE of the significant signs of the times is the increasing sentiment in favor of some plan for concerted disarmament on the part of the nations. Particularly in the churches is this interest strong. This is clearly reflected in the action of the Administrative Committee, at its meeting on April 8, in authorizing a call to the churches to use their influence to secure approval of the proposal that the United States take the initiative in calling a conference of the nations to consider the question. The Church Peace Union has suggested to the Roman Catholic and the Jewish organizations that they take similar steps.

GENERAL BLISS APPEALS TO CHURCHES

An outstanding advocate of disarmament, General Tasker H. Bliss, recently said in a letter to the Church Peace Union: "If the clergymen of the United States want to secure a limitation of armaments, they can do it now without further waste of time. If, on an agreed upon date, they simultaneously preach one

sermon on this subject, in every church of every creed throughout the United States, and conclude their services by having their congregation adopt a resolution addressed to their particular Congressman urging upon him the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches cannot agree upon that it will not be done until the good God puts into them the proper spirit of their religion."

WORLD ALLIANCE TO MEET

The World Alliance for International Friendship through the Churches, which is to meet in Chicago, May 17-19, will conduct a Congress on Reduction of Armaments. Other subjects to be discussed are "The Establishment of Right Relations with China and Japan," "America's Responsibility in World Conditions," "United States and Mexico," and "Christian Unity the Basis for World Friendship." The Chicago Church Federation will act as host.

All Educational Agencies of the Church to Confer

Important Conference To Be Held At Garden City

IN accordance with a resolution adopted at the Quadrennial Meeting of the Federal Council last December, requesting that "a thoroughly representative conference of educational agencies" should be called "to work out the best plan for securing the most helpful working relationships," a conference is to be held at the Garden City Hotel, Garden City, Long Island, May 12th to 14th.

The program for the conference centers around the theme: "An Adequate and Unified Educational Program for the Church." The main topics for consideration are as follows:

I. The Churches' Educational Responsibility.

1. The need and opportunity for a more adequate educational program on the part of the churches.
2. The scope and content of the churches' educational program.

II. The Educational Program of the Local Community.

1. What are the various programs of religious education now being independently promoted in the community?
2. What would constitute an adequate and properly unified program for the local church?
3. How should the educational work of the local church be related to that of the public schools?
4. How should the educational program of the local churches be related to one another and to the programs of other agencies so as to secure a community system of religious education?

III. The Churches' Educational Work in Centers of Higher Learning.

1. How can the work of the Christian college be most effectively strengthened?
2. How can an adequate program of Christian education in the university be carried out?

3. What is the place of the theological seminary in an adequate program of Christian education?

IV. The Educational Program of the Church as a Whole.

1. What are the programs of the various national organizations that are carrying on the educational work for the Church?
2. Are there duplications of effort or neglected areas in the Church's educational program?
3. What further steps should now be taken looking toward a more unified program of education on the part of the churches?

V. Findings of the Conference.

All the arrangements for the conference have been made by a joint committee made up of one representative of each of the interdenominational educational agencies of the church, including the Council of Church Boards of Education, the Sunday School Council, the International Sunday School Association, the Missionary Education Movement, the National Board of the Y. W. C. A., the International Committee of the Y. M. C. A., the American Sunday School

Union, the International Sunday School Lesson Committee. The Chairman is to be Dr. Speer, as President of the Federal Council.

Among those who are to participate in the program are Dr. Speer, Professor Luther A. Weigle of the Yale Divinity School, Rev. W. E. Chalmers, of the American Baptist Publication Society, Rev. David G. Downey, Editor of the Methodist Book Concern, Miss Mabel E. Stone, of the Bureau of Religious Education of the Y. W. C. A., President W. O. Thompson, of the Ohio State University, President C. W. Chamberlain, of Denison University, Rev. Henry F. Cope, of the Religious Education Association, Dr. Sidney A. Weston of the Sunday School Council, and Rev. Robert L. Kelly, of the Council of Church Boards of Education.



REV. RUFUS W. MILLER
Vice-Chairman of Executive and Administrative Committees.

Important Conferences Held

Interdenominational Agencies Consider Relationships

WHEN the conference of Interdenominational Agencies, held December 13th in accordance with a recommendation of the Quadrennial Meeting of the Federal Council, adjourned, it established a continuation committee known as the Consultative Committee of Interdenominational Agencies, made up of three representatives of each of the interdenominational organizations, and voted that another conference should be "held before May 1st, to be composed of seven representatives to be appointed by each of the agencies represented in the present conference." This second conference was held at the National Board of the Y. W. C. A. on April 28th, lasting throughout the day.

The organization sending representatives to the conference were the Home Mission Council, the Foreign Mission Conference of North America, the Council of Women for Home Missions, the Federation of Women's Boards for Foreign Missions, the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, and the Federal Council. Dr. Speer was the Chairman of the meeting.

The program centered around the following topics:

1. A general analysis of the present status of the whole movement for interdenominational co-operation and unity, and a more particular analysis of the organization, program, plans and relationships of the several interdenominational agencies.
2. What do we need to know concerning the field of co-operative effort, either as to facts or principles, that we do not now know?
3. Are there co-ordinations, consolidations, transfers, or increases of functions in any of the agencies that ought to be suggested?
4. The present status of the denominational Forward Movements and other problems so far as they are related to the interdenominational agencies.
5. What continuing functions should the Consultative Committee have?

The report of the Committee on Findings, appointed to answer the fifth question, will be printed later.

FORWARD MOVEMENTS CONFER

Representatives of practically all the forward movements of the various denominations met in conference on March 19, in New York, at the invitation of the Federal Council of the Churches of Christ in America, to consider their common problems and to learn from one another's experience.

The program of the conference centered around the following five topics:

1. A report from each movement as to its origin, and results and lessons learned.
2. A discussion of the methods by which the larger giving of the people, stimulated by these movements, may be made permanent.
3. Consideration of the various problems which have arisen and which are now before the movements for solution.
4. The question of the future of these movements and their relationship to the other agencies of their denominations.
5. How these movements can be most helpful to one another through future conference or in other appropriate ways.



REV. F. W. BURNHAM
Vice-Chairman of the Executive
Committee.

A committee on findings, consisting of Rev. W. B. Beauchamp, Rev. J. H. Apple, Rev. Hugh A. Heath, Rev. R. B. Mitchell, Dr. Speer and Mr. Cavert, was appointed to present an analysis of the present situation in the forward movements as disclosed by the discussions of the day and to consider the whole question as to the desirability of future relationships to one another. This committee on findings is to report at another conference to be held sometime within the next few months.

The following organizations were represented at the conference: the Committee on Conservation and Advance of the Council of the Boards of Benevolence of the Methodist Episcopal Church; the Centenary Movement of the Methodist Episcopal Church, South; the Congrega-

tional World Movement; the New World Movement of the Northern Baptist Convention; the New Era Movement of the Presbyterian Church in the U. S. A.; the Nation-Wide Campaign of the Protestant Episcopal Church; the New World Movement of the United Presbyterian Church; the Forward Movement of the Reformed Church in the United States; the Progress Campaign of the Reformed Church in America; the Forward Movement of the Friends; the United Enlistment Movement of the Church of the United Brethren; the Larger Life Movement of the Moravian Church.

CHURCH HEADS CONFERENCE

An important conference of the moderators and presidents of the leading Protestant bodies of the country was held on March 13 at the office of the Federal Council. The purpose of the meeting was to consider the key notes that should be sounded by the presiding officers of the various church assemblies

which are to be held during the coming months.

Among those present were President Henry Churchill King, Moderator of the National Council of Congregational Churches; Mr. E. L. Tustin, President of the Northern Baptist Convention; Bishop Eugene R. Hendrix, Senior Bishop of the Methodist Episcopal Church, South; Rev. Frederick H. Knubel, President of the United Lutheran Church; President George W. Richards, Moderator of the General Synod of the Reformed Church in the United States; Rev. David J. Burrell, Moderator of the General Synod of the Reformed Church in America; Rev. George A. Miller, President of the International Convention of the Disciples of Christ; President J. Ross Stevenson and Rev. John A. Marquis, both former moderators of the Presbyterian Church in the U. S. A.; Bishop William M. Bell, Senior Bishop of the Church of the United Brethren in Christ, and Rev. F. G. Coffin, president of the American Christian Convention. Moderators who were unable to attend were represented by alternates.

New Interest in Inter-Racial Problems

THAT the question of the relation of the negro and white races in this country is one of the most important issues confronting the churches, is becoming increasingly clear to them. In this question, in fact, is involved the whole problem of the practicability of the Christian Gospel of brotherhood. When ex-President Taft some years ago insisted that the United States should play the part of Big Brother to the Philippines, it is said that the soldiers used to go through the streets singing of the Filipino:

"He may be a brother of William H. Taft,
But he ain't no brother of mine."

To find practical ways of giving concrete expression to the growing spirit of brotherhood between the negro and the white races in this country and to develop that spirit further is the objective of the new Commission which the Federal Council, in pursuance with action taken at the last meeting of the Executive Committee, is now creating on Negro Churches and Inter-Racial Relations.

After wide consultation with leaders in the negro churches, the President of the Council has named Mr. J. J. Eagan of Atlanta as the Chairman of the new Commission. Mr. Eagan is one of the best known laymen in the South, and Chairman of the Christian Council of

Atlanta. His interest in the inter-racial question and his constructive work in this connection for several years have been such as to call forth the confidence of all the members of the churches, both negro and white, both Southern and Northern.

The rest of the personnel of the Commission is now being constituted. One of the conspicuous leaders in the negro churches is to be named as Vice-Chairman, to co-operate with Mr. Eagan in formulating policies.

A significant meeting of the Commission of Inter-Racial Co-operation was held in Atlanta on March 19. This Commission represents what is probably the most outstanding effort yet made to secure larger co-operation between the two races. It was created at the close of the war as a means of developing mutual understanding and co-operation between the two races, and has already reached the point where both state and county committees have been established throughout the South. The whole policy of the Commission may be summarized by saying that it undertakes, not to do things for the negroes, but *with* them. Out of his experience as chairman of this body, Mr. Eagan will bring valuable help to the Federal Council's new Commission.

A Message from the Bishop of Serbia to the Churches of Christ in America

I AM asked to leave a message to the American Churches, as I return to Serbia, and I do so very gladly.

The stormy sea of life, Brethren, is becoming stormier each day. Christ is making it stormy in proportion to men's lazy desire to anchor their lives in the pool of materialism and in order that wrecked humanity should open wide its eyes and ask for a barbor now in Him. The World War, a natural child of a wicked and Christless peace, Christless education, Christless politics, Christless business and Christless literature on the Continent of Europe, has swallowed up 1,300,000 members of the Church in Serbia—more than in England and America put together—while the whole Church Militant in Europe is today bereft of thirty millions of human beings due to war.

But in the midst of the black sorrow in which Europe is wrapped, there is still one ray of hope. In agonized efforts to make peace, everything has been tried and everything has failed. But through the clamorous discussions of the world's wizards can you not still hear the whisper of the mighty Prince of Peace: "Without Me ye can do nothing?" Man can do anything without Him, but anything that man does without Him is wrong. Man even can make peace without Him, yet that peace will not be peace, but a mere armistice and a new preparation for war.

Can the churches in America, speaking with one voice, as strong as many waters, inspire with this conviction the leaders of Christian nations? To do this all the churches must awaken to the apocalyptic earnestness of the hour, and must feel that though they are soldiers in different uniforms, they are of the same army, marching toward the same goal. All other aims, like the welfare of one's own denomination, getting money for new church buildings, proselyting in the church of one's neighbor, sending missions to handfuls of people in dark corners of the globe—all these ends are trifling games of the blind who do not see their main duty in a night of earthquake, the duty

of making Christ the real ruler of the world.

Brethren, organize strongly your co-operative brotherhood of churches and then as one unit make a spiritual pressure upon the leaders of this immense country and through them upon the world. The voices of many churches are no voice at all. One united voice of all the churches will shake the earth. For it will not be a human voice, but the voice of Pentecost.

Your national leaders are more ready to respond to the call of the Church than the leaders anywhere else. Your Presidents, from Washington to Roosevelt, Wilson and Harding, have been preachers as well as statesmen. Your Congress is opened every day with prayer. Your universities have not yet forgotten Christ. Your business men, whose path to the Kingdom is especially obstructed by their desire for wealth, are still open for spiritual guidance. There is hope in your nation. Light your hearts with flaming enthusiasm for the Lord.

Let America, the second home of all nations on earth, not disappoint the expectations of the nations by climbing down to a degenerate program of selfish interests, the sort of program which ever has made war inevitable. The

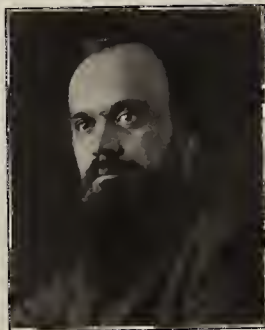
World waits America. America awaits the Church.

The world today stands powerless. What is it waiting for? The organization of the world depends upon the revival and organization of the Church. All power is in Christ. Make therefore plans as large as the world. Make efforts as hard as those of the Apostles. Be ready for sacrifice as holy and as universal as Christ's. And thereby you will be able to respond to God's and the world's expectations in a stormy time in which those of little faith are fainting from fear, and in which those of strong faith may clothe themselves in Christ with a smile of victory.

May the light of God shine on your path!

Your brother in, and a prisoner of, Christ,

NICHOLAI.



BISHOP NICHOLAI OF SERBIA

Growing Interest in Local Co-operation

Dr. Willett's Work on the Pacific Coast

DURING the months of January, February and March, Dr. Willett of the Chicago office of the Federal Council, made a trip through several western states in the interest of the co-operative movement in general, and of the Federal Council and the local federations in particular.

In Denver, he met the members of the Home Missions Council, and spoke in some of the churches. In Salt Lake City and in Boise, Idaho, he met the ministerial associations, and spoke on the subject of closer co-operation among Protestants. Much the same program was followed in Spokane.

In Seattle and Portland he attended the annual meetings of the local church federations, and gave addresses in interpretation of the various movements in behalf of closer unity in Christian work. The Church Federations of both these cities are vigorous and influential. Addresses were also delivered at the University of Washington, and Conferences were held looking toward more effective work in the co-operative area.

The annual meeting of the Sacramento Federation showed the excellent character of the service rendered by that active organization, particularly in the direction of public morality, and the eradication of vice conditions. Meetings of the San Francisco, Oakland, and Bay Federations were attended, and the Protestant problems of that region considered with a view to closer organization. A visit to Stockton disclosed the desire for a federation in that city. At Fresno, where the initial steps had already been taken by Dr. Pinkerton, the State Secretary, a federation was inaugurated.

The monthly meeting of the Federation in Los Angeles was full of enthusiasm, and at subsequent gatherings of the officers the situation in co-operative work in that vicinity was discussed. Addresses were delivered in churches and educational institutions in that entire region, and as far south as San Diego. Everywhere the spirit of co-operation, and of interest in federation was in evidence. On the way back east, a day was spent at El Paso, with a meeting of the ministerial association. During the final week in Lent, Dr. Willett delivered the mid-day addresses under the auspices of the Norfolk, Va., Church Federation.

Among the Federations

The resolution adopted by the Bishops at the Lambeth Conference last summer, advising participation in local councils of churches, Dr. Guild reports as a result of his field work recently, has had much influence in developing a cordial welcome for the federation movement. The resolution reads:

"The Conference recommends that wherever it has not been done, Councils representing all Christian Communions should be formed within such areas as may be deemed most convenient, as centers of united effort to promote the physical, moral and social welfare of the people, and the extension of the rule of Christ among all nations and in every region of life."

Kansas City

The first step toward the federation of Kansas City Churches was taken at the First Christian Church on February 21st, when representatives of fourteen denominations and fifty-five local congregations unanimously voted their endorsement of a proposed Council of Churches. The plan as approved by ministers and laymen delegates calls for the raising of \$10,000 for two years' work, and the opening of a central office with a full-time executive secretary.

New York

A Conference of Denominational Representatives was held in New York City on March 30th to consider the organization of a State Federation. A Continuation Committee was appointed, authorized to draft a Constitution and prepare a report to the denominational bodies, and to convene the delegates appointed by the denominations when, in the judgment of the Committee, a sufficient number of the denominations have taken favorable action.

Indiana

The Indiana State Federation has called the Rev. Frank W. Merrick, D.D., pastor of the Maple Street Congregational Church of Danvers, Mass., to be Executive Secretary. Dr. Merrick took up his duties April 1st.

Wichita, Kansas

Mr. A. A. Hyde has decided to the Wichita Federation of Churches a center for carrying on work among the Mexican population.

Value of Religious Outlook Series

"WE do not know that anyone has designated the books that ought to constitute a "five-foot library" for progressive Christian ministers and laymen," says *Zion's Herald* in the issue of March 30, "but we are very sure that a half-foot of any such collection should be occupied by this splendid series (of the Committee on the War and the Religious Outlook) from the Association Press. We are almost inclined to say that the first six inches ought to be assigned to these volumes dealing in a broad, thorough and careful way with themes of vast importance and timely interest. We have repeatedly called the attention of our readers to "The Church and Industrial Reconstruction. No Christian in these trying days of the industrial problem can afford to overlook it."

NEW REPORT ON CHRISTIAN UNITY

"Concerning the latest of the Committee's reports, "Christian Unity: Its Principles and Possibilities," *Zion's Herald* goes on to say: "It presents guiding principles that will lead to wise, constructive and permanent work. It is marked by the courageous thinking and clear, accurate statement which have made noteworthy the other reports. This is the kind of book that needs to be read and then reread. It is of great value also as a reference book for historical facts and statements bearing on a theme that already is challenging every Christian leader."

NEW EDITION OF "INDUSTRIAL RECONSTRUCTION"

Hardly any volume that appeared in 1920 has been more widely reviewed and welcomed in the religious press than the Committee's report on "The Church and Industrial Reconstruction." Graham Taylor, writing recently in *The Survey*, declared that "within the compass of no other single volume can be found such a summary of the churches' experiences in the present industrial age."

The demand for this volume has been such that Association Press has just brought out a new popular edition to sell at one dollar. This is done with the special purpose of making it more available for Bible classes and study groups.

In Memoriam

Upon hearing of the death of Bishop U. F. Swengel, of the United Evangelical Church, on March 8, 1921, and of Bishop G. M. Mathews, of the Church of the United Brethren in Christ, on April 2, 1921, one is moved to say of each of them what was said of Lord Kitchener when his loss was reported in England:

"Let the music of his death
Be the feet of marching men,
Let his heart a thousand fold
Take the field again!"

Both Bishop Swengel and Bishop Mathews had been associated with the Federal Council almost from its inception. Both were members of the Executive Committee. Their constant support were among its valued assets.

New Bishop of New York

The consecration of Dr. William T. Manning as Bishop of New York on May 11, will be an occasion of great satisfaction to all connected with the Federal Council. His co-operation with the General War-Time Commission of the Churches is especially remembered. As the Voluntary Chaplain of the Episcopal Church at Camp Upton, L. I., he took a constant interest in the chapel erected by the churches co-operating in the General War-Time Commission. Dr. Manning also represented the Commission in conferences with the War Department in the summer of 1918 concerning the regulations surrounding the work of the camp pastors and voluntary chaplains. As vice-chairman of the Committee on Interchange of Preachers and Speakers between the Churches of America, Great Britain and France (established jointly by the Federal Council, the General War-Time Commission and the Church Peace Union) he had important contacts with this project which has done so much to interpret the spirit of these nations to one another.

In his recent volume, "The Call to Unity," Dr. Manning speaks in warm commendation of the Federal Council, saying that it "is doing much to draw these Communions nearer to each other, to unite them in combined action and expression so far as this is possible, and to promote among them the spirit of Christian fellowship."

Hands Across the Sea

THE Federal Council's Commission on Relations with France and Belgium invited M. Viviani of France to speak to them regarding French reconstruction on April 13th. Through the courtesy of the Chairman, William Sloane Coffin, the event took the form of a luncheon at the Metropolitan Club.

M. VIVIANI APPRECIATES HELP OF CHURCHES

M. Viviani's spirit, attitude and utterance were very significant, especially when we remember that he officially represented a government which formerly did not show a favoring attitude to ecclesiastical organizations. Among other things, he said:

"The work done by your churches has awakened our highest gratitude. Material help avails little without moral and spiritual help, and I have sufficient proof that you mean to continue this aid which France still so deeply needs."

M. Viviani sketched briefly the attitude of his country towards religion and said:

"There were those who thought that we were a light-hearted, skeptical, superficial nation without spiritual forces, and without moral inspiration, until the great war came, and the truth appeared in full light. Then it was understood that France had twenty centuries of advancing civilization in the rights and liberties of mankind.

"Those who made you believe before 1914 that we had no tolerance, no spirituality, no faith in anything, will try again to hide the pure faith of France. But do not forget that we are a nation of tolerance, believers in religious liberty, that we are a people of strong faith, and that we protect and respect all religious faiths. A great French statesman, who was also an illustrious poet, Lamartine, characterizes France as the 'Christ of Humanity.' It is true in a deep and reverent sense—France has suffered for all peoples. That is still our mission. But we need your moral and spiritual help."

RECENT ASSISTANCE TO FRENCH CHURCHES

Since January 1, 1921, the Commission on Relations with France and Belgium has forwarded a little over \$72,000 to the Union Com-

mittee in Paris. Of this amount, the Presbyterian Church in the U. S. A. has contributed about \$43,500, \$25,000 being the completion of a pledge of \$50,000 made by one donor, \$5,000 being for the church at St. Quentin, and \$12,500 for special work among the nurses. The United Presbyterians have given nearly \$11,000, the church at Hargicourt being particularly indebted to them. The Presbyterian Church in the U. S. has contributed \$10,000 for the Memorial Church at Compiègne. The Baptist Foreign Mission Society has appropriated \$8,000 for the general work.

MR. COFFIN'S APPEAL

Mr. Coffin, as Chairman of the Commission, has just made the following statement in response to a request for information as to the present situation:

"When I was in Reims last May, I found to my astonishment 80,000 people returned to live and work in the city which after the bombardment had but fourteen houses intact. They were at work on the Cathedral, which can be repaired—at which all the world will rejoice. Of this famous monument, Jean Boissonas said to me, as he saw it just after its wounds had been received, 'C'est la symbole de la France, déchiurée mais debout'—the symbol of France, slashed, but erect!

"From the Cathedral I walked half a mile to the site of the Protestant Church, formerly one of the most prosperous in France, and one which contributed a large part of the budget of Protestantism in that country. Not one stone had been left on another. Two wooden huts served for the congregation which crowded into them to worship every Sunday.

"I talked with the pastor and then with M. Krug, the principal trustee. He showed me the plans, and upon my recommendation has since gone ahead to purchase a small additional piece of land, giving the Church a splendid site, a little over a hundred feet wide running from one block to another. It is planned to put the Church on one of these streets, and the Parish House behind it, fronting on the other street. It can easily be made a model institutional Church for France. It should render the social service so much

needed in a city crowded with people, but largely bereft of homes.

"I asked M. Krug how much it would cost, and we roughly approximated a total of two million francs. The most that can be expected from the damages to be received some day from the enemy is approximately 500,000 francs. I asked him if America could send a million francs, whether he and the other members of the congregation would underwrite the remaining half million. He at once replied that he would do so with the greatest of pleasure. Inasmuch as half a million francs is still the equivalent of \$100,000 to the French, and a million francs can be secured for a little over \$70,000 at the present rate of exchange, the congregation would be doing their full share.

"A year has passed since that visit. M. Krug and his friends are ready with their contributions, but the Boches and the Americans have not paid up. No more fitting memorial could be erected half way between the Argonne and Chateau Thierry than this Parish House.

"It is sincerely hoped that the budget of 6,000,000 francs promised by the Commission on Relations with France and Belgium, for the year ending this May, may be secured and America not fail in another of her promises to France. The least we can do is to help them rebuild their churches and maintain morale under the most impossible circumstances."

Chaplains' Conference at Atlanta

The Secretary of the General Committee on Army and Navy Chaplains attended the Fourth Corps Area Chaplains' Conference at Ft. McPherson, Atlanta, Georgia, March 29th and 30th. The address of General Haygood before the Chaplains was of special interest, showing hearty sympathy with religious work in the Army. The Chaplains' medal was spoken of as the finest of the medals produced by the World War.

While in Atlanta, Dr. Watson addressed the Theological Students of Emory University on the subject of Christian Co-operation. He also spoke at Charlotte, North Carolina, on March 28th, before the Methodist Ministerial Association and a gathering of Missionary Workers.

Wide Interest in Evangelism

AT a largely attended meeting of the Commission on Evangelism and Life Service, held on April 28, plans for increased and more closely co-ordinated work by the denominational evangelistic committees were discussed. President Stevenson, the new chairman, met with the Commission for the first time.

Dr. Goodell's extensive evangelistic trip through the West and Southwest, as Secretary of the Commission, has revealed a deep interest in constructive evangelistic efforts, especially when carried on by the united action of the churches in a community.



PRES. J. ROSS STEVENSON
Chairman of Commission on Evangelism
and Life Service.

During February, he visited Hamilton, Ohio, Kansas City, Mo., Lincoln, Neb., Lynchburg, Norfolk and other cities in Virginia, giving inspirational addresses to ministers and laymen. The week preceding Easter was spent in Detroit, speaking under the auspices of the Detroit Council of Churches. The Mayor requested the stores and city offices to close on Good Friday from twelve to three o'clock, during which time services were held in thirty-six Protestant centers. Reports from secretaries of City Federations indicate that many other cities held similar meetings.

Dr. Goodell has recently spent ten days in Fort Worth, Texas, where he gave several addresses before the Texas State Sunday School Association, and the Southern Baptist Theological Seminary. From Fort Worth he went to Cornell College, Mount Vernon, Iowa, where he spent five days.

Recent Actions of Administrative Committee

THE BULLETIN will hereafter publish a brief digest of the more important parts of the proceedings of the Administrative Committee, so far as they are not reported in the other accounts of the Council's activities. This is done for the purpose of keeping all the members of the Council constantly informed of what is being done and planned month by month.

THE MARCH MEETING

The report of the special committee which was appointed to co-operate with the European Relief Council in securing funds for the children of Austria, was received with much interest. The organization of the Committee on Religious Work in the Canal Zone under Mr. E. E. Oleott as Chairman and Dr. Roy B. Guild as Secretary was reported, with the statement that at the time of the meeting (March 11th) the amounts thus far secured for the erection of the much needed churches was only \$14,000.

The organization of the Washington Committee with Bishop McDowell as Chairman and Dr. Wood as Vice-Chairman was recorded.

Special attention was given to the social program of the Council, with particular regard to the industrial field. Dr. Speer and Dr. Tippy reported concerning the important conference with a group of employers held at the home of Mr. R. J. Caldwell, Chairman of the Board of Connecticut Mills, on March 10th.

The report of the Board of Finance, which had been presented at the previous meeting, was approved and the Board authorized to make every effort to see that of the budget of \$300,000 approved by the Executive Committee, at least \$230,000 be secured as the minimum necessary for carrying on the present work.

A committee was appointed, upon the request of the United Lutheran Church, for conference on possible relations with the Council. Dr. Speer was authorized to arrange for a conference of moderators and presidents of denominational bodies some time in April.

THE APRIL MEETING

Rev. John M. Moore was unanimously elected Chairman of the Administrative Committee for the current year, and Dr. Rivington D. Lord was re-elected Recording Secretary.

Report was made of the preliminary organization of a commission on Inter-Racial Relations, under the chairmanship of Mr. John J.

Eagan of Atlanta, and of the attendance of Mr. Cavert at the meeting of the Commission of Inter-Racial Co-operation at Atlanta.

The report of the Administrative Committee to the constituent bodies of the Council, as presented by Dr. Macfarland, was approved.

Special interest centered around the vote that the Federal Council should issue an appeal to the churches to urge the United States to take the initiative in bringing about a conference of the nations on disarmament.

A committee including representatives of the various relief organizations was requested to consider the organization of a commission or committee on Mercy and Relief.

Report was made of a conference of representatives of the denominational Forward Movements, held at the invitation of the Federal Council on March 19th.

Representatives of the Federal Council to serve upon a joint committee with the Home Missions Council to co-operate with the Committee on Social and Religious Surveys in planning how the material could be most effectively used, were appointed.

As the three representatives of the Federal Council upon the Committee on Interchange of Preachers and Speakers, Dr. Speer, Bishop Cannon and Dr. Macfarland were named. Delegates from the Council to the meeting of the World Alliance for Promoting Friendship through the Churches, to be held at Chicago, May 17-19, were authorized.

The request from the American Friends Service Committee that the Federal Council assist in calling attention to its appeal for relief for Russian children was referred to the newly appointed Committee on Mercy and Relief.

The action of the Commission on Temperance in co-operating with the National Temperance Society and the World Prohibition Federation in publications, but in withdrawing permission to use the name of the Council as a co-operating body in the Federation was approved.

It was voted to join with the American Scandinavian Foundation and the Church Peace Union in an invitation to the Archbishop of Upsala to visit America.

The Treasurer reported that conferences with representative groups of the denominational bodies concerning the assumption of far larger financial responsibility by the denominations for the Council had disclosed a most sympathetic spirit on the part of all of them.

AMONG THE NEW BOOKS

A Glimpse at Volumes Received by the Federal Council

A. ON CHRISTIANITY AND THE CHURCH

What and Where is God? By Richard La Rue Swain, New York, Macmillan Co., 1921. 255 pp.

"A human answer to the deep religious cry of the modern soul"—this is the sub-title of the book and it is a good description of its contents. The volume meets a real need in the present day literature of the church by translating theology into the language of the man-in-the-street. It is an excellent demonstration, moreover, of the possibility of using the simplest terms and the most everyday illustrations at the same time that the thought is that of the scholar.

It would be difficult to suggest a volume likely to be more helpful to people who are facing intellectual difficulties in connection with the Christian faith.

The Challenge of the Ministry. By A. J. C. Bond. Privately printed. 105 pp. \$0.50. Can be secured from Alfred Theological Seminary, Alfred, N. Y.

A series of ten brief addresses, dealing with the ministry and its appeal to young men, delivered at Alfred, N. Y. An accompanying note states that it will be sent free to any young man or woman or to any parent whose children have not chosen their life work. It is a helpful contribution to a great perennial theme.

A New Mind for the New Age. By Henry Churchill King, New York. Fleming H. Revell. 192 pp.

The dawn of a new age is here, the world is unusually plastic in our hands, so President King believes. But we face the peril "of letting slip what is probably the largest single opportunity that the race has ever had for a great advance." The inheritance of evil from the war, the reaction and the disillusionment, threaten to dull our social idealism and constructive energies and to give in their place a peril of destructive revolution. The war, however, has given us great demonstrations of capacity for unselfishness, of the grip of moral laws upon nations as well as individuals, of the possibilities of co-operation, of the worth of ordinary men. To make the final outcome of the war commensurate with its cost—this is the appeal to our day, and in the working toward these great social ends we need "new and fruitful applications of our guiding principles of reverence for personality." To overcome the perils and to realize the opportunity of the new age, make new demands upon all the processes of education, and fundamentally on the moral and religious education which is the task of the church.

The closing chapters, dealing with the educational challenge, will be of special interest to readers of the Bulletin because they present in substance the address delivered by President King at the recent Quadrennial Meeting of the Federal Council.

S. M. C.

B. ON SOCIAL QUESTIONS

The Near Side of the Mexican Question. By Jay S. Stowell. New York. George H. Doran Co., 1921. 123 pp.

In these days when the Mexican question is in the foreground again Mr. Stowell's brief but remarkably informing study of our neighbors on the

South is a valuable contribution. Its approach to the question is that of an attempt to understand the problem better by understanding what the Mexicans and Spanish-Americans within our own borders are contributing to our national life. Their work and life in the border states is described sympathetically and effectively. For those who have thought of the Mexican only as a wild brigand this picture of him as a quiet and peaceable and kindly person may be a surprise, but is all the more needed for that reason. Of particular interest are the chapters on religion and on education among these people, disclosing the far-reaching significance of our home missionary work in their midst. The whole volume is a convincing appeal for a policy of friendly co-operation with our Southern neighbor.

S. M. C.

Woman and the New Race. By Margaret Sanger, New York, Brentano's. 1920. 234 pp.

This widely known exponent of birth control presents a study which on its critical side is pitiless, but which is inspiring in its vision of the possibilities of individual and social betterment through the limitation of offspring. It is a subject to which ministers have given far too little thought. Have-lock Ellis says in the introduction "Let it be read by every man and woman who can read. And the sinner if it is not only read but acted on, the better for the world."

C. ON INTERNATIONAL QUESTIONS

The Groping Giant. By William Adams Brown, Jr. New Haven, Yale University Press, 1920.

A live, interesting, non-partisan review of experiences in Russia, 1917-1919, setting forth the point of view of the three hodies in Russia—the masses, the Bolsheviki, and the intellectuals. Mr. Brown at the close earnestly emphasizes America's opportunity in Russia, whose people look to America for the moral influence which will ultimately bring them to the light. It is a significant volume,—all the more so because from the pen of so youthful an author.

Modern Constitutional Development in China. By Harold M. Vinacke. Princeton University Press. \$2.00.

A useful treatise in recent Chinese history, from the constitutional point of view, beginning with the reform initiated in 1898. Urges an honest attempt to aid China in settling her internal difficulties. The present importance of the Far Eastern question makes this a timely volume.

The War with Germany: A statistical Summary.

By Colonel Leonard P. Ayres. Washington, D. C., Government Printing Office. Second Edition, with data revised to August 1, 1919. 154 pp.

Authoritative figures as to the participation of America in the war, dealing with the army, the camps, transportation, equipment, casualties, costs, etc. Prepared by the chief of the statistical branch of the General Staff.

While Europe Waits for Peace. By Pierrepont B. Noyes. New York, Macmillan Co., 1921. 99 pp.

"Mulum in parvo" is a correct description of this timely volume. Written by the American Rhineland Commissioner it has a peculiar interest in connection with the current discussions of the reparations issue. But its scope is far wider. It is an attempt to bring home to the American people the economic and political demoralization of Europe while America stands hesitantly aside with no constructive program.

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JAN 17 1921

SECRETARIES

U. S. Steel Common Offered to Workers This Year at \$81

**Price Is Lowest Since
1914 and Compares With
\$106 in 1920; Employees
Receive Bonus Also.**

The price at which the common shares of the United States Steel Corporation will be offered to employees under the 1921 stock subscription plan has been fixed at \$81 a share, the lowest since 1914, when the offered price was \$57 a share. Under this year's plan, according to yesterday's official announcement, the nominal amount of stock to be offered was placed at 50,000 shares, but, as in the past, all subscriptions above that total will be accepted.

The terms of the offering are the same as in preceding years, employees being allowed to pay for their stock in small monthly installments. In addition to this privilege they receive a bonus of \$5 a share for five years for holding their certificates during that period. In other words, at the end of that period the net cost of the stock on this year's price will have been marked down to \$56 a share.

According to the subscription plan no employee can subscribe to more than fifteen shares, the number of shares being based on the amount of his or her annual compensation, running up to \$32,860. Until payment of the subscription has been completed any divi-

dividends paid on the stock will be credited to the account of the subscriber as part of his payment.

The offering price of the common stock this year compares with \$106 a year ago, \$92 in 1919 and 1918, \$107 in 1917 and \$85 in 1916. No stock was offered in 1915 because of the unsettled economic conditions caused by the outbreak of the World War. Prior to 1915 it was the custom of the Steel Corporation to offer its preferred stock to employees along with the common, but this policy was abandoned at the end of 1914.

United States Steel common was favorably affected by the announcement of the management yesterday, closing half a point above the price at which the stock will be offered to employees.

Red Plot Seen In Call to Run The Ford Plant

Communists Planned Appeal to Workers to Make Their Own Autos During the January Shutdown

Seek to Stir Unemployed

Agitators Are Said to Have Urged Parade in Detroit to Foment Discontent

Special Dispatch to The Tribune

DETROIT, Jan. 3.—Communists are blamed by Secret Service agents with attempting to incite trouble among Detroit's unemployed by calling Ford workers to assemble at the plant this morning and make cars for themselves. About 1,000 showed up ready to begin work, but no disorder ensued when it was found that the plant was closed and the announcement was made that officials of the company knew nothing of the plan. Later it was said no formal request had been made to the company.

A circular was distributed Saturday calling on the company to permit the men thrown out of employment by the closing of the plant to make cars for themselves and offering to pay the cost of the materials. The circular was signed "Committee of Ford Employees" and called attention to Henry Ford's often expressed desire to help the other fellow. It requested the use of the plant during January under the existing Ford organization, so that the men could make cars for themselves and families. It was promised that the plant would be returned in good condition. The circular called on Ford employees desiring to work under such conditions to report this morning.

It was learned to-day that the scheme was proposed Friday night at a meeting in the House of Masses, headquarters of the Communists. Two men from the central headquarters of the Communists in this country attended and suggested the circulars. The plan is called a movement to stir up discontent among the workers not allied with the Red organizations, and, it is said, also was intended to attract interest to unemployment meetings which are scheduled in the near future.

Several thousand Ford employees were paid off this morning. Signs were displayed about the plant announcing that it would not open during January.

There was some talk among the men of organizing a parade through the city to protest the closing, and, it is said, Red agitators attempted to organize such a movement, but failed. Police Chief Seymour of Highland Park said he had had no trouble and did not expect any.

Klingensmith Leaves Company

In a statement coming from the officers of the Ford company to-day the resignation of Frank L. Klingensmith, for the last five years vice-president and treasurer of the company, was announced.

U. S. STEEL EMPLOYEES ARE

OFFERED STOCK AT \$81

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JAN 11 1921

60%

SUBSCRIPTION PRICE IS **LOWEST SINCE 1914**

SECRETARIES

EMPLOYEES PAID \$106 A SHARE IN THE

YEAR 1920

Nominal Amount Offered 50,000 Shares but All Subscriptions Will Be Honored as Usual—Terms Permit Workers to Pay for Securities in Small Monthly Instalments—Annual Bonus of \$5 a Share for Certificates

United States Steel Corporation employees will be given opportunity to buy the common stock of the corporation, under the employees' stock subscription plan, at \$81 a share.

The nominal amount of stock offered for subscription is 50,000 shares, but, as in the past, it is expected that all subscriptions will be honored.

Terms of the offering are the same as in previous years, employees being allowed to pay for the stock in small monthly instalments.

Subscription price of \$81 a share for employees is the lowest since 1914, when the offered price was \$57 a share. No stock was offered in 1915, because of the general economic situation caused by the outbreak of the war the previous Summer. Subscription price in 1916 was \$85; 1917, \$107; 1918, \$92; 1919, \$92; 1920, \$106.

In addition to the privilege of paying for the stock in small monthly instalments, subscribing employees who hold their certificates receive an annual bonus of \$5 a share for five years.

Following table shows prices at which U. S. Steel stock has been offered to employees each year since the stock subscription plan was inaugurated, and also the amount of shares thus taken. Since 1914, no preferred stock has been offered.

	Preferred Stock		Common Stock	
	Price	No. of Shs. Taken	Price	No. of Shs. Taken
1921	.....	.....	\$81	.....
1920	.....	.....	106	167,407
1919	.....	.....	92	156,680
1918	.....	.....	92	95,437
1917	.....	.....	107	67,410
1916	.....	.....	85	49,742
1915	.....*	.....	..	.....
1914	\$105.00	42,926	57	47,680
1913	109.00	34,551	66	25,793
1912	110.00	30,619	65	30,735
1911	114.00	19,229	70	29,119
1910	124.00	24,672	..	.....
1909	110.00	18,000	50	15,318
1908	87.50	30,621	..	.....
1907	102.00	27,032	..	.....
1906	100.00	23,989	..	.....
1905	87.50	17,973	..	.....
1904	55.00	32,519	..	.....
1903	82.50	48,983	..	.....

*No stock offered in 1915.

CONVICTION OF AGITATORS UPHOLD

FILING DEPT.

Pittsburgh—Supreme Court of Pennsylvania in an opinion written by Justice Simpson ~~Justified~~ ^{Justified} the arrest and conviction and subsequent sentencing to prison of W. C. Fricke and others charged with violating an ordinance of Duquesne, by holding a meeting in the streets without having secured a permit from the Mayor. The meeting was called by labor organizers at a time when trouble was looked for at the steel mills. Fricke and his associates, six in number, were arrested and fined. They refused to pay the fine and appealed to the county court which sustained the sentence. Another appeal was taken to the common pleas court and again the sentence was upheld. An appeal followed to the Supreme Court, which now sustains the sentence. It is reported that the labor element here, in order to obtain a final ruling may appeal to the United States Supreme Court. Justice Simpson held that the city was authorized to make such ordinances that were within the law for the proper safeguarding of the community and the protection of citizens in the streets.

SECRETARIES

June 3rd 1921

November Foreign Trade Analyzed.

Table showing monthly foreign trade statistics for the United States, including imports and exports for various commodities like wool, cotton, and metals.

EXPENSE HOUSE TO PASS WAR FINANCE

(Continued from First Page.)
To be expected. It is now generally...

Will Be Conservative.
As the policy outlined in all discussion...

Statement by Edge.
"Let me have your vote if it pleased to...

FINANCE BUDGET SENT TO CUBA BY WILSON
(Continued from First Page.)
has made its decision on the recommendations...

Information has not yet been received whether enough districts are...

Information was received at the State Department that the moratorium in Cuba...

Information can draw only 10 per cent of the total of their checking accounts...

WOLLSORTERS REJECT 'ONE BIG UNION' PLAN

LAWRENCE, Mass., Jan. 3.—Wool sorters employed in the mills in this city voted tonight to join the United Textile Workers of America...

MOTORS TRUCK SHOW OPENED BY LYONS

Secretary of State J. C. Lyons officially laid the cornerstone of the Twelfth Regiment Armory...

Special Features.
The show which will be carried on continuously will include an automobile contest...

Big Year for Industry.
Despite depressed business conditions, the motor truck industry in 1920...

Costs Excessive.
In scores of instances to-day lumber is being produced at a cost below cost of production...

Outlook in City.
In New York city prices there should be a fairly good demand for lumber...

Obituary.
George A. Cragsy, Worcester, Mass., Jan. 3.—George A. Cragsy, former assistant general manager of the American Steel & Wire Company...

REVISIONIST BILL

WASHINGTON, Jan. 3.—Governor Harding of the Federal Reserve Board in urging the extension of provisions of Section 11 of the Federal Reserve Act...

REVENUES ON PAPER

THE total cost of the billion-mark expenditures in a chaotic state with revenues which are to a large extent...

Brussels Delegates Cheerful.
The Government's delegates to the League of Nations conference in Brussels...

'Centre Party' Favored.
A strong movement now is under way to found a 'Centre Party' which would represent the middle class...

Germany hopes to express the Entente's demand for a reduction in the production of pharmaceuticals...

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GERMANY SINGS UNDER HER EBBETS

Entom New Year With Growing Sense of Gravity of Position Under the Versailles Treaty—Less Fear of Bolshevism.

Germany enters the new year with a growing sense of the gravity of the situation...

While the specter of Bolshevism continues to cast a sinister shadow across the East...

Germany hopes to express the Entente's demand for a reduction in the production of pharmaceuticals...

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DANIELS OPPOSES TO REDUCTION OF NAVY

SENATE COMMITTEE HEARS ADMIRAL COONTZ.
America's Sea Program New Largest in World, With That of Japan Second—Great Britain's Building Comparatively Small.

WASHINGTON, Jan. 3.—The general subject of a reduction in world naval armaments was taken up today by the Senate Foreign Relations Committee...

France and Italy.
It was understood that considerable sentiment developed in the committee to include France and Italy in the negotiations...

Japan's Activities.
In order to expedite her program Japan is having three large battleships...

Increased Output Encourages British Shippers, However.
LONDON, Dec. 31.—Great hopes of recovery in the export trade are now entertained...

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LONDON, Dec. 31.—Great hopes of recovery in the export trade are now entertained...

Waters Pearls for additions to necklaces. All sizes. Fifth Avenue and 52nd St. New York.

Southern Pacific Steamship Service. Regular Freight and Passenger Service. To New Orleans, to San Francisco, to Alaska, to Hawaii.

Lord Nelson Cigarettes. Manufactured exclusively for export. Made of the purest Virginia tobacco. F. & E. Soter Corp.

Coal Market. Trade expects improvement after holidays. Present situation is described as stationary—slight increase in export inquiries.

Export Market Improves. During the past week the export market has improved considerably. Inquiries from foreign buyers are increasing.

Leather Exports Normally Large. Britain does a large trade in the export of leather. The value of the leather exports for the year ended December 31, 1920, was \$10,000,000.

Neufundland Seeking to Regain Market for Fish. Representative leaves for ports on ST. JOHN'S, N. F., Dec. 29.

Canadian Rail Engineers Have Lost Their Charter. Ottawa, Dec. 29.—The charter of the Canadian Rail Engineers Association has been revoked.

Indio Tannages High. It is still thought that the best sorts of tannages imported from India are relatively too high and that the Government department would be well advised to further reduce them.

Terra Cotta Bids at Fixed Prices. "A" and "B" cards indicated profits to accrue. Witness Declares He Received and Distributed Estimates to Each Bidder—Consent Him Admits Organized Discrimination.

British Leather Asks Mart Abroad. Russia Seen as Outlet for Surplus Stocks. Russian Trade Decried—Surplus Leather Stocks—Hides From Russia—Leather Exports Normally Large.

Admits Discrimination. Organized discrimination by a small number of dealers against the general public was admitted by G. B. Brown, president of the Alpha Cement Co. of New York.

Raises 75c a Barrel. Brown testified that the mill price of cement was raised 75 cents a barrel this year while the cost of production increased only 25 cents.

Plan Before Supreme Court. The legality of the Edby plan is being tested in the Supreme Court of the United States.

Future Prices Never Discussed. Mr. Matthews said of the various societies which he represented that he had never held in the United States and assured Mr. Undermyer that the members of the Edby plan.

Government Will Loan \$90,000,000 to B. & S. R. R. Certificates. WASHINGTON, Dec. 29.—Approval of a Government loan of \$90,000,000 to the Baltimore & Annapolis Railroad Company to aid the carrier in meeting its operating expenses.

Penna. R.R. Reducing Its Delaware Working Force. About 10 Per Cent of Employees to Be Let Off. WILMINGTON, Del., Dec. 29.—A drastic cut in the working force of the Pennsylvania Railroad in this region.

Wool Realization Scheme Approved. British Federation Promises Its Hearty Support. British Coal Output for the Week 5,307,000 Tons.

Special News by Cable. Break in Francs Follows Spanish Bank Failure. British Govt Buys War Loan in Open Market—Price Recovered.

Outgo Exceeds Income for Week Ended December 25. LONDON, Dec. 29.—The Treasury statement of national revenue and expenditures for the week ended December 25 with a summary of the week's business.

Wool Realization Scheme Approved. British Federation Promises Its Hearty Support. British Coal Output for the Week 5,307,000 Tons.

Indicts Sand and Gravel Firms. First Action by U. S. Federal Grand Jury. Fifteen Bills Handed Down Against Combine Which is Charged With Conspiracy and Violation of Anti-Trust Law.

Considers Reserve System on Trial. Prague Allows Six Years to Prove Benefits. Harvard Economist Says Brakes Were Applied in Time to Prevent Crisis—Sees Grave Danger in "Quack Reserve of Inflation."

Gooding-Gallagher Sand & Gravel Corporation, Manhattan Sand Company, Colonial Sand & Stone Company, Inc., the Leona Sand & Gravel Company and eleven individuals indicted.

Should Check Credit Expansion. "Much more is clearly necessary than the adjustment of the reserve ratio of the reserve banks. A prudent policy should be adopted with a view to a gradual reduction of credit in periods of excessive expansion."

Wash. R.R. Reducing Its Delaware Working Force. About 10 Per Cent of Employees to Be Let Off. WILMINGTON, Del., Dec. 29.—A drastic cut in the working force of the Pennsylvania Railroad in this region.

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A. J. Hemphill Dies Suddenly at Home. WELL KNOWN BANKER ILL ONLY A WEEK. Chairman of Board of Guaranty Trust Company Worked His Way Up From Clerkship—Funeral Services on Sunday.

Good Luggage at Consistently Moderate Prices or Spasmodic "Bargain Sales". THE soundness of our merchandising policy has been proven by the fact that, in spite of abnormal conditions, the Chas. W. Wolf Five Suits have enjoyed a wonderfully marked increase in the volume of this year's business—climaxed by an overwhelming Christmas patronage.

Several Suites de Luxe from \$900 to \$2400. Available on the West Indies Cruise of the palatial White Fleet Cruising S.S. ULUA Sailing Jan. 15th on a 23-day Cruise to Havana and Santiago, Cuba; Port Antonio and Kingston, Jamaica; Cristobal, Panama Canal, Port Limon and San Jose.

AMERICAN EXPRESS COMPANY. 118 W. 39th St., Fitz Roy Bldg. 35 Broadway, Bowling Green 10000. FOREIGN TRADE OF FRANCE INCREASES IN 11 MONTHS Decline Shown in Imports of Food.

ASHURST FINDS WILSON HAS NOT ACTED ON IT. Arizona Senator Spends Hours Trying to Learn Fate of Mine Assessment Measure and Gets Little Satisfaction.

Met at White House. At the White House today, the Senator was met by an attendant who brought him a sack which he took to his study on the second floor.

Small Advance in Spot on Limited Month End Covering. There was some month-end covering in spot plantation rubber, but in comparison with the 2,200,000 tons of rubber interest was small, indicating that dealers who ordinarily would be buyers at this time are able to effect deliveries out of their own stocks.

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JOURNAL OF COMMERCE

COMMERCIAL BULLETIN

32 BROADWAY, - NEW YORK

Published by The Journal of Commerce... TERMS OF SUBSCRIPTION...

contracts made and obligations assumed in former administration...

It is only by some refunding scheme that will wipe out these tax excesses...

LABOR'S DILEMMA. Conflicting statements regarding the attitude of the various labor unions...

TAX EXEMPTION. Many public men are now beginning to realize the crisis...

Naturally there is a sharp distinction between the securities of these two groups...

More regrettable than anything else in this wage controversy is the steady refusal of American labor to accept the view...

Readjustments of wage schedules will have to be effected now on the basis of present productiveness...

that a contract, signed last May for 3,250 tons of Java sugar...

MARTENS AND RUSSIAN TRADE. The note of the Minister for Foreign Affairs at Moscow...

Wages Adjustment. Editor The Journal of Commerce: Sir,—I am glad to see your consideration...

PHILADELPHIA, Pa., Dec. 23, 1920. Philadelphia packed in heavy snow...

CLAIM AGAINST BANKRUPT—Priority of Claim of Railroad Under Federal Control. JACKSONVILLE, Fla., Dec. 23, 1920.

REPLIES AND DECISIONS. All communications under this heading, in order to receive attention...

A Seller Cannot Withhold Performance and Hold Buyer to Full Performance. WASHINGTON, D. C., Dec. 23, 1920.

ACCOUNTANTS. ACCOUNTANTS CERTIFIED. PROMPT service in all matters pertaining to the Government...

TRAFFIC MANAGER. Ten years experience available. Freight rates from New York...

EXPORT MANAGER. Thoroughly acquainted with European and American markets...

Freight Brokers. Established in 1880. Will have over 400 accounts of companies...

Manufacturers Attention. Attention is called to the fact that various firms for East and export...

ROGERS PEST COMPANY. Broadway at 13th St. Broadway at 34th St.

River Plate. Senior partner of an old established commission house in Buenos Aires...

WHAT HAVE YOU? President of Import-export company, reliable, energetic...

HELP WANTED. Advertisements under this heading containing no more than 100 words...

A MAN WITH EXECUTIVE ABILITY. Wanted for selected position as special agent in New York City...

FOR SALE. "METRIC" CORDS RED TUBES. Made as Good as Any in U.S.

FOR SALE. BEACON TIRE CO. Also "229" Size in Cord and Fabric.

FOR SALE. WHEAT TANKS. A number of large glass-lined steel tanks...

WHEAT TRACTORS. We offer at an attractive price new wheel tractors (12-24 H.P.)...

ACCOUNTANTS. ACCOUNTANTS CERTIFIED. PROMPT service in all matters pertaining to the Government...

LOST. To Whom It May Concern: Certificate of membership No. 208, standing in the name of M. P. Kelly...

SITUATIONS WANTED. RATES 15 CENTS A LINE. No Adv. under this heading taken...

SITUATIONS WANTED. SPANISH PENSIÓNARIO. GENERAL office help; experienced; male...

ENGLAND GLOOMY AT 1921 OUTLOOK

PRESENT PROBLEMS ARE UNEMPLOYMENT AND IRELAND. Settlement of Exceptional Boundaries. Mesopotamia and India Present Difficulties—Negotiations With U. S. Over Oil Situation Expected.

ROSS ELIMINATION UROED AS INDUSTRIAL PANACEA

Manufacturer Opposes Union Man in Cabinet. MICHIGAN CITY, Dec. 30.—The open shop is founded on the principle of Americanism, established more than a century ago, while the closed shop is advocated by those who are the apostles of violence and force, in the opinion of John M. Gross, secretary of the Manufacturers' Association, speaking here today before the Rotary Club.

SPECIAL NEWS BY CABLE

HEINEKEN RETIRES FROM ACTIVE SHIPPING BUSINESS. Will Remain as Member of North German Lloyd Board. (Special Cable to Journal of Commerce.)

PACKERS FEAR NEW N. V. C. WHEAT BUY EXPORT LADING BILL

PROTECTION FOR SHIPPERS IS I. C. C. ASKED TO APPROVE \$30,000,000 PURCHASE. Brief Requests Changes in Liability of Rail and Water Carriers Under Through Bills of Lading—New Form Considered.

Cartier INC. IMPORTER OF DIAMONDS. Fifth Avenue and 52nd St. NEW YORK.

PREDICTS FURTHER RETAIL PRICE CUTS

MUST BE READY TO FARE LOSSES, SAYS N. A. C. M. Small Merchants Have Failed to Follow Initiative of Manufacturers and Wholesalers, States Report.

IMPROVED OUTLOOK FOR FARMERS TO FIGHT FOR NITRATE PLANT

WILL TAKE APPROPRIATION DEMAND TO CONGRESS. Effort by Competitive Interests to Defeat Muscle Shoals Project Is Charged by the American Farm Bureau Federation.

NON-FERROUS METALS IN LONDON SHOW ADVANCES

Welsh Tin Plate Workers' Wages To Be Reduced About 30 P. C. (Special Cable to Journal of Commerce.)

INCOME SURTAXES OPPOSED BY RORTY

SAYS CORPORATIONS SHOULD SPEND SURPLUS. At Least an Even Chance, He Says, Better Use Could Be Made of Excess Profits Than Paying to Government.

Several Suites de Luxe from \$900 to \$2400. Available on the West Indies Cruise of the palatial White Fleet Cruising S. S. ULUA Sailing Jan. 15th

AMERICAN EXPRESS COMPANY 118 W. 30th St., Fitz Roy Bldg. 65 Broadway, Bowling Green 10000

CAULSKIN DEMAND BETTER Dry Hides Quoted. Locally there is much less desire to sell horsehides and the tone of the market is considerably improved.

CGARETTES for EXPORT AND DOMESTIC TRADE MEL WEE-MARTIN TOBACCO CO.

ANGLO-SOUTH AMERICAN BANK LIMITED New York Agency, 40 Broadway

General Alcohol Export Corporation For Industrial and Commercial Purposes

PUBLIC NOTICES. The business will be continued under the name of the Mel Wee-Martin Tobacco Co.

PROPOSALS. PROPOSALS FOR THE SUPPLY OF... FOR THE SUPPLY OF...

LUWER PRODUCTION GREATLY CURTAILED

Reports From Seattle Indicate Many Mills Have Closed. According to advices received from Seattle...

RAILROAD EARNINGS.

More Carriers Report to I. C. C. The following reports were submitted yesterday to the Interstate Commerce Commission...

HOUSE COMMITTEE FAVORS BIGGER RESERVE DEPOSITS

Would Increase Loans to the Member Bank. WASHINGTON, Dec. 30.—The House Banking and Currency Committee today reported favorably the Senate bill...

HOLLANDER MADE PRESIDENT OF AMERICAN ECONOMISTS

War Outlook. ATLANTIC CITY, Dec. 30.—American economists closed their national conference here today with the election of J. J. Holland, president of the American Economic Society...

SPOT RUBBER SCARC. Tons Firm Although There's a Very Little Demand.

REDDICE AMOSKEAG CINGHAMS 35 P. C.

NEW PRICES MUCH LOWER THAN TRADE ANTICIPATED. Following a widely heeded reduction of Amoskeag Manufacturing Company's cingham products...

FRANCIS M. HUGO TO BE NATIONAL SURVEY OFFICIAL

ALBANY, Dec. 30.—Francis M. Hugo, Secretary of State for the State of New York, will be the principal survey official...

WAR OUTLOOK

ATLANTIC CITY, Dec. 30.—American economists closed their national conference here today with the election of J. J. Holland, president of the American Economic Society...

CLASS STRUGGLE

TOURS, Pa., Dec. 30.—(By Associated Press.)—The split in the Socialist Party of France took definite shape this afternoon when the delegates met...

MARKET INDEX. Bacon, Butter, Coffee, Cotton, Flour, Grain, Lard, Oil, Sugar, Wool.

MARKET INDEX

Table with 4 columns: Item, Price, Change, and Volume. Includes Bacon, Butter, Coffee, Cotton, Flour, Grain, Lard, Oil, Sugar, Wool.

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JOURNAL OF COMMERCE AND COMMERCIAL BULLETIN

32 BROADWAY, NEW YORK

Published by The Journal of Commerce and Commercial Bulletin, Inc.

Subscription rates: Single copy, 10 cents; 3 months, \$2.50; 6 months, \$4.50; 1 year, \$8.00.

FRIDAY, DECEMBER 31, 1920

This paper will not be issued on New Year's Day.

INTERNATIONAL SOCIALISM.

More than once in human history Internationalism has been proclaimed as the essence of a new social theory.

LABOR, REASONABLE AND UNREASONABLE.

Two instances of the attitude of labor toward the present situation are of especial interest, the one eminently reasonable and far-sighted, the other equally so, but in a different way.

LABOR, REASONABLE AND UNREASONABLE.

Such is, in fact, the case, and the statement is true. The Federal Reserve system as under other banking systems.

LABOR, REASONABLE AND UNREASONABLE.

Inflation is a national disease, and it is becoming more and more obvious that the banks want to do but one thing.

different nations to bend their efforts toward securing representation within the organizations of the League of Nations in such a way and in such a manner that they are able to transform its inner constitution and enlarge its scope sufficiently to guarantee the security and harmony of all nations that are interested in maintaining peace.

JUDGE GARY ON PRICES.

The statement regarding the present price and general economic situation made public by Judge E. H. Gary of the United States Senate, is of great interest to all those who are interested in the views expressed by him before the Iron and Steel Institute last week.

LABOR, REASONABLE AND UNREASONABLE.

Further news of the closing of small banks in the North Atlantic States has been reported. The question why these bank failures have taken place and to the perennial inquiry whether they could or could not have been averted.

LABOR, REASONABLE AND UNREASONABLE.

A great deal is being said about the dangerous inflationary conditions which have followed in the wake of the Federal Reserve system.

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as these are exceedingly short-sighted as well as unfeasible, and are doomed to certain failure.

AUSTRIA'S COAL PROBLEM.

Austria's present state of economic distress is in part due to natural conditions arising from an exhausting conflict and to ill-considered measures of the past.

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times falls below the labeled weight of the food act (amended 24 Stat. at Large, 763) requires that the contents of packages containing food must be carefully marked on the outside in terms of weight, number and measure.

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Interpretation of Contract Terms. NEW YORK, December 27, 1920.—The writer has observed and noted the meaning of "Delivered New York" as used in contracts for the sale of goods.

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For those embracing the sheltering palm this Winter—everything you wear!

White flannels. White shoes. Silk suits. Straws. Norfolk's Harris home-spuns, tweeds, Scotch chevrons—some with herringbone weave. Long trousers, knickers or both.

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We Finance Mills, Manufacturers and Merchants.

WE GUARANTEE THE PURCHASES AND SALES OF SELLING AGENTS and we give constructive assistance in the development of their business.

HOLZMAN BROS.

Merchant Bankers 26 Exchange Place New York Established 1884

BUSINESS OPPORTUNITIES.

Wanted—Young Man, American Citizen, 25 to 30, an inventive and ambitious spirit.

HELP WANTED.

Wanted—Young Man, American Citizen, 25 to 30, an inventive and ambitious spirit.

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FILING DEPT.
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JAN 5 1922

A Declaration of Ideals and Policy Looking Toward a Warless World



*A Program Adopted by the Federal Council of the Churches of Christ in America
by action of the Executive Committee
December 16, 1921*

THE Federal Council of the Churches of Christ in America records on behalf of the churches their solemn and reverent thanksgiving to God for the Conference on Limitation of Armament. In it we recognize His answer to the fervent prayers of millions of Christians throughout this and many other lands.

We rejoice in the splendid achievements of the Conference already secured. They are, however, but the first steps toward a warless world. We must press forward toward the goal which the Prince of Peace Himself has set before us. With a view to that goal, it is fitting that we should at this time make the following declaration:

We realize that as churches it is not for us to define in detail the political methods and institutions by which the scourge of war shall be banished forever from civilized and Christian nations. The determination of such details must be left to statesmen, jurists and legislators.

But we maintain with firm conviction that it is the right and the duty of the churches to declare in no doubtful terms the moral principles that are involved in international life, and to insist that our lawmakers and all those who represent our nation in its international relations, shall observe these principles with utmost care. We insist that the main issue shall be neither evaded nor obscured by discussion of details.

We hold that the moral principles of international life are the most important of all the so-called "vital interests" of every nation. They are of such consequence to the life of churches and nations that every congregation of every church in every land should co-operate for their realization. The World War was won only by international unity of purpose and action. A Warless World can be achieved only by like unity of millions of peace-makers.

We recognize with deep satisfaction the new spirit of unity and mutual consideration that has sprung up between the nations represented at the conference. This spirit we regard as of greater importance and as giving more hope for the future than any of the specific agreements.

The Conference on Limitation of Armament has indeed made a good beginning. We deeply rejoice in the agreements for a radical reduction of navies, for the ten-year naval holiday, for the ten-year four-power agreement to maintain peace in the Pacific, and for the steps taken looking toward a real solution of China's pressing problems.

But as a nation we must press on to matters of still greater importance and still more serious difficulty. Capital ships have largely lost their significance. Provision has not yet been made for the general reduction of land armament. Chemical and aeroplane and submarine warfare threatens the world. These new weapons have created new problems for the entire world of the gravest character. How can they be abolished, or even limited, so long as war and preparation for war are recognized as legitimate methods by which civilized peoples may seek to secure their national objectives? *War itself must be outlawed.*

We believe there is one way and only one way to outlaw war. We must first establish a peace system. Mere disarmament by itself alone will not stop war. Only the firm establishment of the institutions and agencies of justice and of liberty under law, maintained by effective sanctions at the hands of law-abiding and peace-loving nations, can possibly banish war from this war-cursed world. The most urgent need of mankind today is the speedy establishment of international institutions to assure equal

justice, full security and fair economic opportunity for all nations alike. These are essential prerequisites to permanent peace.

We believe that the United States has moral obligations to the nations of Europe. Neither France nor any other nation should ever be exposed to the wrong and the tragedy of invasion. We believe that adequate protection can be given to nations only by effective international guarantees.

We believe that peculiar duties and responsibilities rest upon Christians in this and all other lands for

the establishment of the institutions of peace. It is for Christian pastors and preachers everywhere to teach these truths to the people and through the Grace of God to create that heart and that will in each nation, without which disarmament is only a beautiful rainbow in the sky and a warless world is impossible.

In the light of these considerations, the Federal Council of the Churches of Christ in America adopts for itself and recommends to the churches the following statement of ideals, of policy and of program:

I. International Ideals of the Churches of Christ

1. WE BELIEVE that nations no less than individuals are subject to God's immutable moral laws.
2. WE BELIEVE that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.
3. WE BELIEVE that nations that regard themselves as Christian have special international obligations.
4. WE BELIEVE that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.
5. WE BELIEVE that CHRISTIAN patriotism demands the practice of good-will between nations.
6. WE BELIEVE that international policies should secure equal justice for all races.
7. WE BELIEVE that all nations should associate themselves permanently for world peace and good-will.
8. WE BELIEVE in international law, and in the universal use of international courts of justice and boards of arbitration.
9. WE BELIEVE in a sweeping reduction of armaments by all nations.
10. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

II. The Obligation of America to Cooperate in the Establishment of a World Peace System

1. We believe that the government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formulation of international law, for the effective operation of the International Court of Justice and of boards of arbitration and conciliation, for the assurance to law-abiding and peace-loving nations of security from attack and spoliation by any lawless and aggressive nation, and for the provision of fair treatment and equal economic opportunity to all.

2. We believe that only by these institutions and agencies will it be possible and practicable to abolish the menace to the entire human race of submarines, of aeroplanes, and of poison gases.

3. We believe, further, that the reconstruction of the shattered institutions of production, of exchange, of trade, and of credit, all so essential to the peace and prosperity of the nations, is possible only when the feverish fears and preparations for possible war are completely abandoned because of the successful functioning of the institutions of an effective world peace system.

4. We take the above stand remembering:

- a. That practically every important nation in the world has committed itself to the idea of a permanent organization of the nations for world peace, and many of them have associated themselves in a League of Nations for that purpose.

b. That President Harding has repeatedly committed himself and his administration to a permanent association of the nations for world peace, renewed in his recent address at the opening of the Washington Conference in the memorable words that the United States co-operating with other nations, desires "to do that nobler thing which no nation can do alone."

5. We believe that the time has come for American public opinion to express unmistakably to Congress its emphatic support of President Harding and of the Administration in making adequate pledges and in giving satisfactory guarantees that the United States will take its full share of responsibility in international tasks and obligations.

6. We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations.

7. We advocate the foregoing policy, remembering the numerous actions of the Federal Council from its very inception in 1905, and repeated at practically every annual meeting since, urging the creation of a permanent organization of the nations for world peace, which policy has also been repeatedly expressed in numberless actions of our constituent bodies during the past decade.

III. America's Obligations to Single Nations

1. To Armenian and Greek Christians:

In view of the tragic conditions of Armenian and Greek Christians under cruel and murderous rulers, and of numerous appeals to America for political protection and philanthropic help; and in view of the proposal in Congress that President Harding take up with Great Britain, France and Italy the question of dealing effectively with the Turkish maltreatment of Christian subjects.

We urge the churches of America to exert every possible influence:

(1) To secure immediate active measures by our government for the protection of Christians under Turkish rule.

(2) To provide contributions needful for the physical wants of those threatened with starvation in the Near East.

(3) To promote a National Service of Prayer in all our churches until permanent protection is secured for Christians under Turkish rule.

2. To Russia:

Because of the fearful famine in Russia and in response to the appeal of Mr. Hoover, approved by

President Harding, we urge the churches and Christians of America to make generous and early response to the pitiful calls from Russia for gifts of food, clothing and medicine.

This, however, is a case in which private philanthropy is wholly inadequate. We therefore earnestly urge Congress to take the necessary action by which the United States as a nation may become a good Samaritan.

3. To Austria:

Austria incurred a debt to the United States immediately after the Armistice of \$24,000,000 for the purchase of food in America. One step immediately pressing for saving Austria from complete dissolution appears to be at least an extension of time for the payment of her international debts. The nations of Europe have consented to a twenty-year delay in her debt payments provided America will do the same.

We therefore urge that our government unite at once with the other nations for helping Austria by such methods as shall save this suffering nation.

IV. America's Obligations to Her Associates in the Late War

In view of the enormous losses of life and property incurred by the nations associated with the United States in the late war, during the period when the United States was preparing to do her part; and in view of the fact that the sums loaned to them by the United States were expended in this country for food and ammunition by which they were enabled to continue the struggle until America was duly equipped.

We believe that under suitable conditions, each case being handled by itself, the dictates of justice and the principles of economic law require that the United States should consider and adopt some suitable adjustment of these debts of the nations to the United States in order that they shall be as far as possible relieved from their economic difficulties.

V. America's Obligations to Aid in the Economic Recovery of the World

Because of the World War the United States became in a moment of time the most powerful and the richest of all the nations. But power and wealth bring special opportunities and responsibilities. The recovery of economic stability by the nations of the world and especially of Europe depends, we are assured, largely on what America does or fails to do.

We therefore ask that the United States unite in an economic conference of the leading nations to do in the realm of industry and finance what has been so well done by the Washington Conference in the realm of political understanding and in the reduction of armaments.

VI. America's Obligations to Germany

If American Christians are earnest in their desire to have a Christian world order, a peace system to take the place of the old war system, we must ourselves have a Christian spirit toward the peoples of every land.

The Christians and Churches of America should enter into the fullest possible fraternal relations with our Christian brethren in Germany, as Christians de-

termined to join in rebuilding our shattered world on new and better foundations.

We recommend, accordingly, that the Administrative Committee be authorized to prepare a suitable communication to the Churches and Christians of Germany on behalf of the Federal Council of the Churches of Christ in America, expressing our desire for renewed friendship and co-operation in our common task.

VII. America's Treaty Obligations

In International Relations nothing is more important than scrupulous observance of treaty obligations.

We insist that the terms of our treaties should be faithfully and honorably observed. If the treaties are not satisfactory, new treaties should be adopted.

We condemn all proposals to change or annul existing treaties by mere Congressional legislation. These principles should be applied to proposals regarding the use of the Panama Canal, to our dealings with Chinese in the United States, and to all similar questions.

VIII. Great Britain and Ireland

In view of the proposals of the British Government to solve the Irish question by the magnanimous establishment of a dominion form of Government, we recommend that the Administrative Committee of the

Federal Council be requested to send as soon as the Act has been ratified, cablegrams of congratulation to Prime Minister Mr. Lloyd George, and to the official head of the new Irish Government.

IX. The Duty of the Churches

To carry out effectively the practical international program, sketched in the foregoing sections, we urge:

1. That each constituent body of the Federal Council establish its own official Committee on International Justice and Goodwill for co-operation with this Commission of the Federal Council.

2. That each City Federation of Churches establish its department of International Justice and Goodwill for similar co-operation.

3. That Theological Schools and Seminaries be urged by their denominational authorities to provide adequate courses for their students in international problems and their solution as essential parts of their

theological instruction, and to open special short courses for laymen, equipping them for public work in the new realm of endeavor for establishing the Kingdom of God on Earth as it is in Heaven.

That all organizations within or affiliated with the Churches be requested earnestly to promote the use of suitable study courses on the Kingdom of God in international relations.

That the Administrative Committee provide in due time for strong committees of American Christians to visit Christian leaders and groups in all lands to set forth the imperative need of international Christian co-operation in the establishment of adequate institutions of peace for the whole world.

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The Shortage in the Ministry

ONE of the most interesting addresses given at the recent meeting of the New York State Presbyterian Synod was by President Stewart of Auburn Theological Seminary on "The Shortage of Ministers." President Stewart is not alone in viewing the situation with considerable alarm. The matter is being discussed in all communions, not only in America, but also in Great Britain. In fact, owing to the great list of casualties during the war, the situation in Great Britain is more acute than in America. One never knows just how much credence to put in this alarm about the shortage of candidates for the ministry. It is a perennial cry. Yet the war has brought about more of a crisis than has previously existed, and even though there be no real danger of lack of supply for our charges, if there is any shortage whatever it makes an occasion for numbers of men who are not fit either spiritually or intellectually for the high office of the ministry to rush in and fill the empty pulpits. The situation is serious enough here to warrant a few remarks as to the failure of the churches to set forth the opportunities of the ministry to our best young men and as to methods by which these opportunities may be presented. Granting that this shortage does exist, there rests upon us who believe in the mission of the Church a great responsibility for seeing that her pulpit is supplied by the very finest type of men. We have been very lax in this regard. There are four things which should be done immediately.

First of all, every parent who believes in the Church of Jesus Christ should hold up before the children both the attractiveness and the opportunity which the Christian ministry offers. We sometimes wish that in every family there might be revived that old habit of setting aside one boy for the Christian ministry. We believe as devoutly as anyone in the world in the "call" to the ministry, but we also believe that that call comes in many ways. We even think that sometimes a good deal of nonsense has been talked about the "call." The very fact that the great Church exists and must be officered as any other institution must be officered, and that it has a great teaching function just as a university has a teaching function; that it is a cure of souls just as there exists a cure of bodies; that it is conducting a great missionary enterprise both at home and abroad is a call of God in itself. Any young man who believes that the Church is a divine institution and has a divine work to do in the world, if he is spiritually and intellectually prepared, is a fit candidate for the ministry. God's opportunities are always God's calls. As to this whole question of calls there is not any man who is fit to be a good Christian, if he has the proper capacities, who is not fit to be a Christian minister. Anyhow, here is a great opportunity for him. There must be enough Christian homes in our country interested in furnishing a sufficient number of boys for the Church. Again, any man who is fit to be a good Christian is fit to be a good minister.

Secondly, here is a great opportunity for the pastor. If he really believes in the Church and the great and holy work it is called to do in the world, why should he not be watching the boys in his care, always with the thought in mind of finding a boy who seems especially qualified for the high office of minister of a church, and having found that boy, lead his thoughts along through school and college so

that he would instinctively choose the ministry for his profession? Here the Roman Catholic priesthood is far in advance of the Protestant minister. In a conversation we once had with a well known priest of the Roman Catholic Church he told us that there was hardly a priest who was not watching the boys who were in his catechetical classes for those who seemed to show especial aptitude for the priesthood. These boys, he said, were taken at the age of twelve or thirteen years and immediately put into some ministering service of the Church as choir boys or acolytes or boys serving at the altar. He said the Roman Catholic priesthood was largely recruited in this way. Furthermore, he said the priesthood was always held up before the boys of the Church as the highest calling to which any man could devote himself. What an opportunity there is here for the Protestant minister! If he believes in his high calling, why should he not be watching the boys in his parish and when he finds a boy who seems spiritually and intellectually gifted, turn his emphasis toward the ministry and keep before him the wonderful opportunities (greater than ever) that the ministry offers to the finest type of men to-day?

Thirdly, are we Protestant ministers not making a great mistake in not presenting to our congregation the history and accomplishments of the Church itself? We have been watching for several weeks the list of sermon topics in one of the Saturday papers of one of our great cities. We discovered not one single reference to its wonder, its glory, what it had done in the world, what it is doing. Suppose that we began and educated our congregations, especially the congregations where the young people are, in the whole history of the Church's achievements through the ages, the transformations it had wrought, its place in the world to-day, the great opportunities that face it in the new world, how it seems called of God in the next few years to apply Christianity not only to individual conduct but to the conduct of business and of nations. Would not many young men respond to this call? Sometimes we feel that if we had the authority we would insist that every minister give a course of sermons every year on the Church, its history, its achievements, the great tasks and opportunities that lie before it, and its teaching. We feel sure that if this were done, not only would the awful ignorance about the Church in almost every Protestant congregation be dissipated, but that many young men would be attracted to its ministry. Sometimes one even gets the impression that half the Protestant ministers discredit the Church and turn young men away from it, if not by their scorn of it, yet by their indifference to it. We shall never forget the remark which a distinguished Roman Catholic ecclesiastic once made to us. He said: "You Protestants seem half the time to be trying to scuttle your own ship. We Catholics perhaps do a lot of scuttling, but it is never our own ship, it is the other fellow's." We do not endorse this sentiment, but sometimes we think there is a little truth in the first part of it. We are never going to have an enthusiastic devotion to the ministry from our young men unless we, who are already in the ministry of the Church, exalt the Church and exalt it continually.

Finally, one of the most direct ways of interesting young men in the ministry is by presenting to those who are already in our colleges both the claims and the opportunities of leadership which the Church offers. Already there have been a few instances of this sort. Distinguished ministers have been invited to address the senior classes of our col-

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leges, stressing the claims of our ministry. Dr. John N. Mills, of Washington, D. C., has set a fine example in establishing a lectureship along these lines in his own alma mater. Every year some distinguished preacher appears before the college, presenting the remarkable opportunities of the Christian ministry. Why cannot all the Y. M. C. A.'s in our various colleges arrange for just such a lecture or course of lectures as this? Surely, the Y. M. C. A. is interested in the welfare of the Church, because not only is it its offspring, and not only is it its right hand, but it depends for its own success upon a great, strong, well-offered Church. If every Y. M. C. A. in the colleges of the United States would set aside one day a year for conference on this question and invite three or four of the outstanding ministers of our churches to confer with the boys upon the ministry we imagine that from every graduating class there would come not one or two candidates, which is so often the case to-day, but ten or fifteen or twenty.

We shall welcome any correspondence from our readers upon this topic.

F. L.

America's Message to Mankind

[According to announcement, the second part of the Rev. Dr. S. Parkes Cadman's address before the Ecumenical Conference of World Methodism is herewith given. The conference was held in Central Hall, Westminster, London, and his address was given on September 12.]

IF Protestantism is the creator of the industrial world, it is in many essentials not less the maker and builder of the modern state. The federation of Europe beneath the rule of the Papacy and of the Holy Roman Empire was destroyed by the quarrels of these two great sovereignties. After the defeat of the House of Hohenstaufen by the Holy See the advent of Protestantism fostered the growth of separated peoples. To-day we see the results of that growth throughout the world, which is divided into numerous and highly sensitive nations, fully bent on self-determination as the chief factor of their freedom. We cannot be too grateful for the many rights and privileges which the process has conferred upon mankind. Questions have been answered, problems solved, liberties advanced, timely legislation enacted by the leading commonwealths of our period. We do well to love our own people and the respective places of our habitation. The deep and sacrificial affection which men and women feel for the state is not an irrational sentiment. On the contrary, it has produced some of the noblest characters and deeds which adorn the pages of history.

But this favorable presentation is only one side of the picture. There is another and a sinister side to nationalism which stamps it as a temporary phase of human development. Like the tribalism out of which it came, it has been guilty of serious offenses and provocative of costly and recurrent strife. One has only to recollect the useless conflicts waged in behalf of "the honor of the nation" to understand that society will have to reach out toward a more harmonious and consolidated existence. The present status of Europe, Asia and America cannot be maintained. It must not be surrendered to dreamy and vague cosmopolitanism, which provides no place for the living forces that animate the purest patriotism. Yet love of country should find its

outlet in love of justice and of well-being for all men. Certainly the apotheosis of the nation in these days is a fearful menace to morals and to life. It usurps the authority of God and violates the divine sanctions on which government in Church or State has to depend. Are we to be bullied and threatened at the bidding of the State, or consent to the wickedness of needless war because the secular power requires this of us? For Christian people there can be but one answer—an everlasting nay. The last war drew the wine which we shall in future refuse to drink. It reversed the spectacle of an emperor crawling at the feet of a Christian potentate by making Christian doctors and teachers crawl at the feet of an emperor. The consequence was that some continental Christianity, so-called, has been far nearer the Scandinavian Valhalla than the Cross of Redeeming Love.

No right-minded citizen desires to render to God the things which are Caesar's. But we shall no longer render to Caesar the things that are God's. The choice is still being made in various lands. The rescript of the Mikado of Japan was recently put side by side with the Bible before a Japanese student, with the demand that he deny the Holy Scriptures. Upon his declining to do so he was expelled from the college of which he was a member. Elsewhere Christians have had to suffer for their loyalty to their Lord. They have seen militarists deliberately plunge the planet into chaos because these bandits knew that if the peaceful interpretation of Christian civilization went on the occupation of the warrior would be gone. This loathsome experience has taught paganized politicians and Chauvinists nothing worth while. They clamor for more battleships, more armaments, more destructive means. They ridicule trust in right and extol trust in force. They have the impudence to tell us that our fate and the fate of our children must be decreed behind closed doors by diplomats who cannot be divorced from their nefarious tricks and false ideas of national aggrandizement.

As against them and their program we advocate the sedulous cultivation of national amity and good-will. The ethical training of our people in this direction is already begun, and their response is gratifying beyond words. They detect the sophisticated reasonings which rely on prejudice and hate as the incentives to battle. They have ranged themselves behind President Harding and Senator Borah in their invitation for a convention upon disarmament. I am revealing no state secrets when I say that the body of our citizenship in the republic is the foundation of that appeal. But it was scarcely voiced before we were made aware that the causes of war will have to first be dealt with in new and drastic ways if disarmament is to be accomplished. Nor do we ask for complete disarmament. Such a request is forbidden at this juncture by the actual conditions confronting nations. Proportionate disarmament, however, is possible, is even necessary, if democracy is to prosper and the liberties of the race, incomplete though they be, are to be kept intact. I need not recite in your ears the ritual of destruction and death which accompanies war. It has no compensations. It cannot be justified except as the one last dread resort of self and national defense from ruthless invasion. Even in this instance it unfolds in its wake scroful of terror which threatens the entire social structure. Surely, then, it is our duty to resort to sanity, the balance which has been weighted down to barbaric levels. And every churchman

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who hears should heed this call to his duty. Yet no zeal for human measures will of itself suffice, or do more than induce a convalescent stage in our social recovery. What we really need, though many do not want it, is a spiritual regeneration which plumbs to its depths the soul of every normally Christian nation. Deep-seated sinfulness, disobedience of divine law, greed, covetousness, pride and lust are the real causes of war and of other minor forms of disintegration.

Until these diseases of the spiritual nature are cured wars will be. The makings of the next holocaust are just around the corner. Altruistic utterances cannot stop it any more than they could stop the bubonic plague. Should it break loose the white race may become reprobate to the Eternal Will. Hence the widespread desire of the American people for a revival of genuine religion—evangelical, ethical, educational religion, which overlaps creeds and sects and imparts to the anemic life of the churches the vigor and the pulse of their conquering Redeemer. Just now the preponderant religious sentiment of my nation moves in the channels of mass betterment. But the progress of this laudable movement is hampered by a rampant individualism and a consequent absence of the sense of personal responsibility. It is not formal but real religion which is for the moment eclipsed by dogmatism, by fanaticism, by secularism, and, most of all, by popular indifference. Yet out of the darkness in which unsafe pursuits and pleasures revel arises the gathering light of one truly religious resolution in America. It springs from the heart of the plain folk, with whom I have had fairly large contact for the last few years. Churchmen and non-churchmen are a unit for Christianized education. They are not more set for the abolition of militarism and the culture of pacific measures than they are for a state whose glory consists in the knowledge of God by His children. They resent the further secularization of their schools and colleges. The Bourbon theologians and bishops who have anathematized the assured results of science are as odious to intelligent Americans as are the scientists who would fain bow God out of His own universe, with thanks for His past services.

Observation of the difficulties attending this question no longer dismays us. It may be a hard matter to install religious instruction in our public schools, but the perils of leaving it out compel us to reconsider the constitutional attitude of the republic. Protestants have enthusiastically supported the state system of secular education with the outcome that twenty million of their children are to-day in no ostensible relationship with the Church, while the Protestant child receives on an average only eighteen hours of religious instruction during the year. This appalling neglect of primary Christian training has deprived our children of some of the richest values of life. And I can assure you we do not intend to practice religious self-extinction upon this scale any longer. Meanwhile innumerable agencies have been enlisted for the stoppage of the leakage from the churches. One could hardly exaggerate the merits of the Young Men's Christian Association, the Young Women's Christian Association, the Society of Christian Endeavor, the Epworth League, and kindred societies which have moved into the breach. They have yet to be supplemented by a definite and reasonable scheme for religious teaching to be given to every child and young person according to the faith of their parents, and without offense to the tenderest

conscience. But we shall not permit minorities to domineer over majorities in this regard, nor further sacrifice the dearest interests of national life at the behest of the few. For there are millions of people in the world who would be safer neighbors if they knew less and believed more. Science without ethical control accelerates the downward pace of men and nations. Of what use is an erudition which waits on the nod of diabolism or an ordered knowledge exploited in wholesale slaughter? There are signs that scientists themselves are weary of being asked to devise fresh methods of extinction for the human family. We, as churchmen, propose to retrace our steps and turn our faces toward the Prince of Peace.

Again, materialism in peace is almost as religiously fatal as militarism in war. Charlatanism and quackery abound because our children grow up ignorant of the majestic fundamentals of the Divine Revelation. Against these aberrations and pretensions we wish to array the might of that knowledge of God in which stands man's eternal freedom.

The Churches and the Conference on the Limitation of Armaments

ON Monday, July 11, 1921, the world was electrified by the news that President Harding had informally asked Great Britain, France, Italy and Japan to participate in a Conference on Limitation of Armaments and on Pacific and Far Eastern Problems. In this significant event the churches saw the beginning of the response to their earnest prayers unitedly offered all over the land on June 5—"Disarmament Sunday"—and to the petition presented to President Harding on June 22, 1921, signed by over twenty thousand clergymen.

The date at last agreed upon by the nations is November 11, 1921—"Armistice Day." High hopes have been raised for great results from that conference, yet there is also now manifest a growing anxiety, even doubt, on the part of some, lest the outcome may be seriously disappointing. No doubt there is a real danger. Unless such mutual confidence and good-will between the nations are displayed that clear agreements for the radical reduction of armaments are reached, the outcome may, indeed, be a more hopeless world situation than now exists.

These weeks, therefore, before the convening of the Conference, call the churches to clear thinking and to earnest prayer. The nations need to recognize that armaments and super-armaments, growing ever more terribly destructive, are but external symptoms of deep-seated moral disorder. Armaments and wars spring from national policies that are under the control of fears, suspicions, greed, arrogance—in a word, from sin. And sin it is the Church's mission to destroy.

If the world is to be saved from the financial bankruptcy of excessive armaments, from the political chaos of suffering and rebellious classes, and from the moral tragedy of war after war, we must grapple with the sin itself. Were the heart and will of the nations right, the practical problems in the establishment of a warless world could be easily solved.

Whatever may or may not be the inner spirit and attitude of other nations, we Americans are directly responsible for

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the spirit and the purposes of our own. As we enter upon this Conference are we ourselves striving to learn God's will, and to bring all our international and interracial questions to the throne of His judgment? Are we, as a nation, inspired by a fixed determination to be absolutely just and fair and brotherly, not only to Great Britain and France, but also to China and Japan and Mexico? Are we ready to act upon the Christian principle that the "strong ought to bear the burdens of the weak"? Are we studying with sympathy the problems and burdens of other nations? Or are we primarily concerned to have our rights and to get as large a portion as we possibly can of the world's wealth? Have we the spirit of Christ or of Mammon? Are we dazzled by the vision of world power held before our eyes by the Tempter, or are we following the Master in the spirit of world service?

In order that President Harding's great Conference may greatly succeed, there is pressing need of a wholesome, friendly atmosphere throughout our land, banishing the deadly mutual suspicions and fears and intrigues that so often determine the conferences and policies of nations. We must seek, indeed, to understand the facts of the actual world, but at the same time we must be inspired by the ideals of the Golden Rule and of universal brotherhood.

In these days and weeks of rare opportunity, who should proclaim the only saving ideals for men and for nations if not the Church of Jesus Christ? Where shall we look for the vision and the leadership that alone can save the nations from the sin of war, if not to the Christian Church?

S. L. G.

Editorial Correspondence

RELIGIOUS CONDITIONS IN THE NEAR EAST

CONSTANTINOPLE, Aug. 25, 1921.

I HAVE just had a most interesting interview with the Bishop Nicolas, Metropolitane de Casarea, who is at present the *Locum Tenens* Du Patriarcat Œcuménique, the head of the Greek Orthodox Church; Archbishop Zaven, the Armenian Patriarch and head of the Armenian Gregorian Church, and Professor Zenope A. Bezdjian, head of the Protestant Community Churches in the Near East.

The purpose of my interview with these men was to secure from them their views regarding the present religious situation in the Near East, with particular reference to the relation of these churches to one another and to the general movement for church unity.

The Greek Œcuménical Patriarch is the official head of the Greek Orthodox Church, which represents eight or ten allied patriarchates over as many nationalities affiliated with the Greek Orthodox Church. The Œcuménical Patriarch recently died and Bishop Nicolas is the *Locum Tenens* until his successor shall have been elected. This election is postponed owing to the turbulent conditions existing in the Near East, particularly the war between Greece and Turkey.

Bishop Nicolas stated that the new Patriarchate recently established in the kingdom of the Serbs, Croats and Slovenes would be recognized as of equal importance with the other patriarchates, but such recognition was held up until the election of an Œcuménical Patriarch. Previous to the war Serbia was under the charge of a Metropolitan Bishop instead of having the rank of a patriarchate.

The Bishop explained that the difference between the

Greek Orthodox, the Armenian Gregorian and the Assyrian and Chaldean churches is very insignificant, the churches being separate largely on account of national rather than doctrinal or ecclesiastical grounds. He stated that both the Greek and Armenian churches through their leaders had expressed a desire for union of these two churches. He expressed every hope that ultimately they would be united in a



THE GREEK PATRIARCH OF CONSTANTINOPLE

single church, and also that these united Eastern churches might some day become one with the Church of England. He felt that there was no possibility of a union of the Greek or Armenian churches with the Roman Catholic Church, stating that the Eastern churches were democratic in their form of organization and were opposed to the autocratic form of government of the Roman Catholic Church—that of the Pope as the Vicar of Christ. He expressed personally his deep desire for unity of the entire Christian body, when there should be one flock and one Shepherd, Christ himself being the Shepherd of the Eastern flock. "Let us agree on certain fundamentals; all else is secondary and should not stand in the way in the reunion of Christendom. Christ's Church must be united quickly and become strong so that the world may be converted." This was the final message of the Bishop Nicolas to the churches of America.

The sentiments expressed by Archbishop Zaven of the Armenian Gregorian Church were very similar to those expressed by Bishop Nicolas of the Greek Orthodox Church. Archbishop Zaven stated in unmistakable terms that the Greek and Armenian churches are rapidly drawing together. He said that there is no sentiment of bitterness between the

THE HERALD OF GOSPEL LIBERTY

period of the sixties and seventies, when the organizations that had put over prohibition in these States, one after another disbanded and the "last state became worse than the first." Are we to have a repetition of this phase because of the short-sightedness of leaders of the church today? The church has furnished the leadership and the sinews of war to bring us to the present strategic and hopeful position, and it is unthinkable that when complete victory is in sight there should be a fatal reaction in the face of as determined an opposition as we have ever met. No pastor or church has any more right to desert or falter now than have the men who have poured their lives into this struggle to step down and out into some more congenial employment. To scrap the great organizations that have been for a quarter or a half century building, in the face of the

unfinished task, would be a crime against humanity. To even cripple their efficiency by a lack of support would be the acme of un wisdom.

We have too much confidence in the church and the ministry, as we have witnessed the quality of their splendid leadership for the overthrow of the drink traffic, to believe that they will give an hour's truce to an institution that can only live by the ruin of our people. We appeal to all right-thinking men who have "put their hand to the plow" that they will not look back until this age-old destroyer has been completely destroyed—until a new generation, fresh from the scientific instruction of the public schools, and the moral drill of the church and Sabbath-school, have come upon the scene, who know not the Beast of Bacchus.

Washington, D. C.

American denominations that may hinder the union movement are to be deplored; but it is hardly possible in this way to stem the tide that has spontaneously set in toward larger and more intimate fellowship in oriental lands.

The committee concluded its report by urging that the foreign work should be closer linked up with the work at home—that it should be a vital part of the Christian educational and religious program, planned for as scrupulously as the maintenance of the local church work and services.

The session of Saturday evening, December 4, was devoted to a public discussion of home and foreign missions, concluding with the subject, "The World-wide Responsibility of the Church." Monday forenoon was given to co-operative movements, at which time representatives of many home and foreign missionary bodies spoke.

It was a noteworthy fact that many leaders in missionary work were present as members of the Federal Council, and that they are interested in other phases of the huge task confronting the church today. In other words, foreign missionary work is enlarging its scope and finding its proper relationship with the whole task of the church.

There is not space here to quote from reports or speakers, and this descriptive article must suffice to indicate the attitude, or perhaps one should use a stronger term and say the absorbing interest of the Federal Council as regards foreign missions. When such sweeping world movements are changing and even convulsing the world of humanity, and when entrance into all lands has been forced by the great catastrophe through which the world has just passed, the churches of Christ in America cannot but manifest multiplied activity in mission fields. The sessions of the Federal Council should serve as inspiration and encouragement to missionary people and agencies. We of the Christian denomination have felt and should continue to feel the mighty impulse coming from increased missionary efforts of sister denominations, and from co-operative movements. May we never falter in our determination to fill a much larger place in the Kingdom of God by our missions.

Defiance, Ohio.

The Federal Council and Foreign Missions

BY REV. M. T. MORRILL, D. D.

OF course the Federal Council of the Churches of Christ includes in its broad sweep a very real interest in foreign missions. That fact we would at once surmise, knowing how it approaches the subject of home missions from different standpoints. And hence we are prepared for reports of five separate agencies that have been at work during the past quadrennium—Commission on International Justice and Goodwill, Commission on Relations with Religious Bodies in Europe, Commission on Relations with France and Belgium, Commission on Relations with the Orient, and Committee on Foreign Missions. All these touch on the larger phases of the relations of the church in America with the church in foreign lands, and the equally important relations of America to oriental lands.

Four large questions arose and came within the purview of the Commission on Relations with the Orient: The Shantung question, the Korean question, the Siberian question, the prejudicial effects on the Orient of the 1920 Presidential Campaign. A moment's attention will convince anyone that the four questions have direct effect on foreign missions.

The Committee on Foreign Missions confined its report largely to co-operative foreign missionary work, since that is the phase which the Federal Council most naturally represents. Here at home the Foreign Missions Conference of North America and the Federation of Woman's Boards of Foreign Missions are the two chief agencies in promoting co-operation, although other bodies are now coming into prominence as parts or adjuncts of these larger groups, like the Committee on Co-operation in Latin America, the Missionary Education Movement (most recently included in the Interchurch World Movement), the Central Committee on the United Study of Foreign Missions, and so on; and finally the Student Volunteer Movement, which has now en-

tered upon a larger field of usefulness for both home and foreign missions.

Upon the foreign field there are different forms of co-operation, none having greater direct and indirect influences than educational institutions, of which there are now a considerable number of great prominence. For example, the Christian College for Women at Madras, India, has the support of twelve British and American denominations or boards. Seven boards are similarly supporting the Women's Christian University in Tokyo, Japan. Peking University, in China, has been made a union institution. These are illustrious examples of this form of union work. It was reported that during the past four years greater progress has been made in union institutional work in South America than in any other country. This fact seems to indicate the high wisdom of the missionary congress held a few years ago at Panama.

The committee report also discussed the movement for union of churches in China, India, and Africa. The trend is unmistakably toward corporate union as well as spiritual unity. The recent pronouncements of

Co-operation as Seen in the Federal Council

BY W. A. HARPER
President Elon College

THE Boston session of the Federal Council is the third such gathering I have been privileged to attend. The session, as I view it in retrospect, is characterized by sanity in view and by a sense of serene enjoyment of co-operative effort.

The partial failure of the Interchurch World Movement and the unrest in every realm of the social order no doubt tended to sober the churchmen of America as they came together in this the fourth quadrennial session of the Federal Council. Be that

as it may, there was no radicalism in their utterances. Strong restatement of the positions previously taken by the Council, safe and steady planning in conformance thereto—of these there was abundance. But no pronouncement that could in any wise bring the Council in unfavorable light was forthcoming. Insistence on fundamentals may be said to have been the keynote.

And this was particularly true with reference to co-operative movements. The Council has through its twelve years of his-

tory demonstrated the necessity of co-operative effort among the churches, and conclusively shown that some agency is absolutely essential for the promotion of the common task of the churches. Before the coming of the Federal Council, many agencies, each covering some specific common task, had come into being, such as The Home Missions Council, The Foreign Missions Conference, The Council of Church Boards of Education; and these all in one way or another are affiliated with the Council. An effort is to be made in the immediate future to correlate and co-ordinate them in or through the Council, in such a way as to conserve all their good and to eliminate all competition and duplication.

This action was bound to come in accordance with the unalterable preamble of the constitution of the Federal Council, in which it was said:

In the providences of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service, and co-operation among them.

The emphasis in this session was upon the "more fully," and its spirit united in a winsome unity the trinity of purposes set forth at the Council's inception; for the spirit of this session was that of "co-operative fellowship in service" and it was this triune spirit that glorified the Council in every one of its sixteen component sessions in Boston.

During the quadrennial period just closed, the Council had crossed the oceans and entered into co-operative and fraternal relations with churches in other lands. The war made such co-operation essential and the Council was the only agency capable of fostering it. It was lovely to have present in the Council, representatives of the churches of England, France, Belgium, Italy, Japan, China, Mexico, and the other lands. Their messages evidenced a unity of thought and purpose for the Christian forces of the world and foreshadowed the day when there shall be a league of churches for the world.

Yes, the Council favors the League of Nations. Again and again, reference was made to the regret that we are not now a member of the League, and every reference was liberally applauded. In its message to the world, specific reference was made to our nation's future relation to the whole idea of international co-operation, and with unanimous approval it was voted to have the Council's officers bring to President-elect Harding's attention the sentiment of the twenty million Christians represented in the Council, favorable to our entering such a league. There can be no doubt that the incoming administration will give careful heed to the voice of one-fifth of the nation's population.

That interdenominational co-operation in the spirit of "co-operative fellowship in service" must eventually lead to church union was frankly avowed by many speakers and as frankly held before the Council as an ideal consistently to be pursued. Two

Episcopal bishops spoke "informally" during the sessions, and both of them declared for a "reunited church." One of them said he recognized all baptized believers to be members of the Kingdom of God and signified his willingness to accept ordination at the hands of any denomination willing to confer it, after which he would preach in such denomination's pulpits. This he reminded the Council was the spirit of resolution thirteen (I think) of the recent Lambeth Conference.

We may digress long enough to say that this represents real progress for our Episcopal brethren. They must enlarge their resolution, however, to include in the Kingdom our Quaker brethren and to allow all ministers and even laymen to speak from their pulpits, without ordination by themselves. And then these beloved friends must also be willing to say that all these believers are not only members of the Kingdom of God, but of His church. My faith is that they will eventually do it. But "how long, O Lord, how long?" Yet it is refreshing to note that they who have ever regarded themselves as sitting in high places have seen "a great light." They are destined to see a greater.

For the idea of Christian union is "absolutely undefeatable," to quote the Council's new president, Robert E. Speer. It is undefeatable, because Christ is undefeatable; and with Christian union, He inseparably yoked the progress of His Kingdom. He prayed for the oneness of His people "that the world may believe that Thou hast sent me," and we who love Him and are dedicated to do His will, in this generation have resolved in our hearts to help answer that prayer.

How refreshing it was to sit in counsel for six days with the representatives of thirty-one denominations, and for there to be during all those days an absolute absence of denominationalism! How refreshing! The Council is evidently enjoying its co-operative undertakings, and with the psalmist of old has learned in this historic year marking the three hundredth anniversary of the landing of the Pilgrim Fathers, "How good and how pleasant a thing it is for brethren to dwell together in unity."

The present status of Christian co-operation as revealed in the Federal Council is most satisfying, and the future is luminous with hope. A great door is opened to us, and no man can close it.

The Book of Jonah*

BY REV. ELIZA L. BROWN

II

HOW much Jonah dreaded the great mission on which he was sent, and yet what special importance he attached to it. This seems a contradictory state of mind. It would appear that he thought very much of himself. Yet he was willing, and directed that he should be cast into the sea, in order to save the others on the ship.

That "great city," Nineveh, one hundred and twenty thousand "and more" persons, readily believed the proclamation of the prophet. Doubtless the name of Jehovah, and the fame of His wonderful deliverances of His people, were known to many other peoples than His "chosen." If a prophet so wonderful were to be sent to one of our cities of this day with such a message, would the people "cry mightily to God, and turn every one from his evil way?" An exceeding great city by one of the great lakes seems to have heard a voice, and there is evidence of some turning. And as a people turn from their evil way, there is always to be seen a better way, so plain that "the wayfaring man, though a fool, need not err therein." What glorious opportunities, and how open to all!

The King of Nineveh exerted his great influence over his people, and set them an example, though indeed after they believed God, and proclaimed a fast. They no doubt had a superior mayor in office. They also put on outward evidence of belief, from the least unto the greatest of them. They were not ashamed to show their repentance. Evi-

dence was presented in this case that the people rule, though many of the present day have their doubts as to that.

"A gracious God, and merciful, slow to anger, and abundant in lovingkindness." Jonah said he knew Jehovah to be so. The prophecy did not result as Jonah anticipated, on account of these very attributes of Jehovah. The prophet "angry?" Almost inconceivable of a true servant of the Most High. But Jonah behaved mightily in his own preaching, and "he went out on the east side of the city till he might see what would become of the city." What! His sermon to be lost? No; but mightily saving.

It has been said that sane persons—all probably—have insane moments. And it has appeared that insane persons have periods of sanity. Exercising all charity possible in the case of this prophet, one may allow that he had instances of departure from kindness, to say nothing of irreverence to Jehovah. All prophets, doubtless, have moments of great depression, as well as of great exaltation.

After Jonah's disobedience, what a privilege to be sent a second time on the same mission. It most surely proclaimed Jehovah "good, and ready to forgive, and plenteous in mercy" then as now and for evermore.

M. E. Home, College Hill,
Cincinnati, Ohio.

□ □

"The burden that holds a man to the earth may be the finest training to fit him to mount to heaven at last, where no man is burdened."

* The first article on this subject appeared in our issue of December 2, 1920.



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SECRETARIES

In Behalf of the Children of Russia

A Christmas and New Year Message

to the Churches of Christ
to the Sunday Schools, and
to the Christian Homes of America

To be read in the Churches and Sunday Schools
December 18 or 25, 1921
or during January, 1922

From the
COMMITTEE ON MERCY AND RELIEF
OF THE
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
105 East 22nd Street, New York

CONSTITUENT BODIES

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church in North
America
Churches of God in N. A. (General
Eldership)
Congregational Churches
Disciples of Christ
Friends
Evangelical Synod of N. A.
Evangelical Association
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Methodist Protestant Church

Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S.
(South)
Primitive Methodist Church
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Reformed Presbyterian Church,
General Synod
Seventh Day Baptist Churches
United Brethren Church
United Evangelical Church
United Presbyterian Church
Consultative Body:
United Lutheran Church

*“W*hen that
are strong
ought to
bear the infirmities
of the weak and
not to please our-
selves, for even
Christ pleased not
himself.”

*“E*ven so it is
not the will of
your Father
who is in heaven,
that one of these
little ones should
perish.”



To the Fathers, Mothers and Children of the Christian Homes of America

This Christmas season finds our homes in the enjoyment of our usual happiness and comfort. How impressive and profound is the contrast with the distress and grief of homes in other lands and particularly in Russia.

The latest authentic reports from that unhappy land are given on the following pages. Note well the facts, and consider also what Mr. Hoover says.

The Christmas sun this year shines chiefly upon our half of the world. Shall we not deepen the joy of our homes, and make it radiant with the spiritual light of unselfishness by remembering the millions of starving children in Russia?

We are constrained to voice this call of measureless sorrow and suffering, appealing to the compassion of America's millions who have in abundance and to spare. Shall not your joy and your gladness flow over to other lands?

We have called to you at other times to meet the world's needs, and you have generously responded. We believe you will generously respond to this fresh call which comes in truth from Christ himself, our Lord and Master.

We would suggest:

1. That at some time during the hours of public worship on Christmas Sunday, December 25, prayer be made to God and entreaty to the souls of men, for an enlarged compassion in our own hearts, and for peace and justice and goodwill among men;
2. That in the Sunday school on that day there be a Christmas service in behalf of which the children of stricken Russia shall be remembered;
3. That at these services offerings, from young and old, be received which shall not be a mere interchange of gifts between ourselves, but a great expression of Christlike unselfishness;
4. That to every Christmas-tree gathering such gifts be brought;
5. That at the family altar of every Christian home, on Christmas Day, gifts be made equal in value to those given in the family circle—a home for a home;
6. That for every Christmas dinner a gift of equal value be made for the starving children of Russia.

We suggest that Christmas this year be thus made a sacrament of self-denial, and that at these public exercises a "Cradle of Bethlehem" be provided, to which the children and their parents may bring their gifts of love, as did the Eastern wise men, and that an appropriate Christmas prayer be taught the children.

If you have been accustomed to make other relief appeals in your Sunday School (or church) or plan to do so on Christmas Sunday, we would suggest that the appeal for Russia be made either on the Sunday before or on the Sunday after Christmas, or during January, 1922.

We wish that you could read the letters and cables that come from your representatives in that great nation, and have borne in upon you the moral and spiritual effect of this movement of the American churches. We believe that a response commensurate with the need which they reveal will do more even than world leagues and world courts can do to hasten the day when we shall again, with the shepherds, hear the voices from the Eastern sky: "Peace on earth, goodwill toward men."

JOHN H. FINLEY, *Chairman.*

*For the Committee on Mercy and Relief of The
Federal Council of the Churches of Christ in America.
105 EAST 22ND STREET, NEW YORK CITY.*

American Relief Administration

HERBERT HOOVER, CHAIRMAN

42 Broadway, New York City

December 2, 1921.

Dr. Chas. S. Macfarland
Federal Council of the Churches
of Christ in America
105 East 22nd Street
New York City

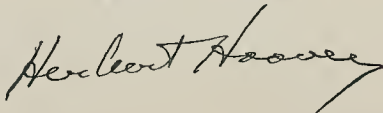
Dear Dr. Macfarland:

I have received the following cablegram
from Colonel Haskell today:

"Notwithstanding gigantic American relief operations already under way millions of Christian people in Russia face certain death by starvation before 1922 harvest unless material outside assistance is forthcoming. Even now the daily mortality is great and it will rapidly increase as winter advances. Any charity that can be given will be so distributed that the maximum number of human lives will be saved. The Russian peasant surrounded by his family calmly contemplates the inevitable while cherishing the vague idea that America may yet find the way to save them."

I do not know that there is anything I could add to this beyond the urgent hope that our people will feel able to provide something for the Russian people after taking into full account the increased obligations we have at home during the forthcoming winter.

Faithfully yours



A General Survey

COLONEL HASKELL, in charge of the American Relief Administration work in Russia, reports the following salient facts regarding the famine conditions along the Volga:

1. That a serious and widespread famine condition actually exists in the Volga Basin and to the east thereof.
2. That the crisis of the famine will be reached by the first of the new year.
3. That from the most carefully scrutinized reports, after discounting exaggeration, it is believed that in the neighborhood of fifteen million people are seriously affected.
4. That seventy-five percent of the people affected can be reached with the transport available in Russia.
5. That the population is not uniformly affected and that a considerable number of the fifteen million can obtain limited though insufficient quantity of food to assist to sustain life.
6. That the order of urgency for immediate relief of the stricken area are: first, food; second, drugs and hospital supplies; and third, clothing.
7. That a considerable quantity of cattle exists throughout the famine area which will have to be slaughtered this winter on account of lack of fodder.
8. That the Soviet Government is not able to cope with this tremendous problem.

The area affected is twice as large as the states of New England, New York, New Jersey and Pennsylvania combined, and has about the same population as these states—30,000,000.

Sketches by an Eyewitness

DR. VERNON KELLOGG, one of Mr. Hoover's staff, returned from Russia late in October, 1921.

"The situation is incredible to those who have not seen it . . . indescribable by one who has seen it.

"Refugees have come out of the villages to railway stations and to the Volga River, waiting to be taken away, to be taken off, to be taken anywhere . . . men, women, children. These terrible refugees sit and lie for weeks at a time, waiting for the freight trains in which they shall be packed and carried away. They simply want to get away, anywhere. 'We do not care where, anywhere from here.'

"In Belgium we never fed a single farmer. In Poland we fed millions in the

cities and mining regions. We sent no food into the farming regions. In Russia the food producers have to be fed.

"We do not want to feed children for a week or a month and then stop and have them die. It is better to keep one million alive through the year than to keep five million alive for a part of a year.

"The most serious part of the situation as regards food, no human being is responsible for. It is an act of Providence. It is a terrible drought that has dried up these miles and miles and hundreds of miles of fields of grain."

The Starving Children of Russia

IN September, 1921, five million Russian children were facing death from starvation during this coming winter.

Two million of these children have been provided for.

But there are still three million of them who will either die or grow up human liabilities upon their country and the world unless aid is forthcoming.

In Russia the situation is worse than it ever was in any part of Europe. There, they are not only lacking in food for proper development of children, but are lacking in food even to keep them alive.

Ever since 1917 a great curtain has hung between Russia and the outside world. Not until Maxim Gorky's world-wide appeal "To All Honest People" on July 13th, 1921, did the eyes of the world center on the actual situation in Russia. The awful misery and destitution revealed has startled and aroused the sympathy of the whole world.

In answer to this appeal, Herbert Hoover (July 18), Chairman of the American Relief Administration, offered in the name of the charity of the American people to carry to these children relief. He wrote:

"I have read with great feeling your appeal to Americans for charitable assistance to the starving and sick people of Russia, more particularly to children. The A. R. A., supported wholly through the generosity of the American people, has funds in hand by which assistance for the children and for the sick can be undertaken immediately."

On August 20th, in Riga, Mr. Hoover's representative signed the agreement with the Russian authorities whereby the A. R. A. should carry relief to one million Russian children.

On September 2nd the first shipload of food was landed in Petrograd.

On September 3rd the first trainload of food reached Moscow.

On September 10th the first trainload reached Kazan, in the famine district on the Volga.

On September 12th the first feeding kitchens were opened in the famine district and the children

who had for months been living on roots and bread made from grass, were fed white flour, rice, beans, cocoa with condensed milk and sugar. Many of the children had never seen any of these articles and the older ones remembered them only as a half forgotten dream. It was so unreal and unbelievable to them, and perhaps the greatest surprise was that the food continued to come in and they continued to receive a meal each day.

On November 1st, 200,000 of these children were being fed and had the assurance, due to the generosity of the American people, that they would not only live but would develop into healthy-minded and healthy-bodied children because of this one meal they receive every day.

By the time this Bulletin reaches you, over 700,000 of these children will be receiving American food. During January, 1922, 1,250,000 of them will be getting a daily ration from American relief agencies. European agencies will also be caring for 750,000.

There are still 3,000,000 destitute children to be cared for. Each \$15 will supply free food, clothing and medical aid to one child until September, 1922. The number of saved depends on the response given by the Christian peoples of America and the rest of the world.



Famine — Pestilence — Death

Terrible Pen Pictures

Miss ANNA J. HAINES went to Russia in 1917, and since 1918 has been in charge of the Friends' relief work in that land. She returned to the United States about the middle of November, 1921.

"When one has seen garbage carts full of dead babies, and older children and adults dying from starvation on the streets, and the farm machinery . . . scrapped and rusting in the wayside, one loses all desire to turn the situation into an epigram.

"In that township of ten thousand, four times as many people died in August, 1921, as in March. The usual harvest was over one thousand pounds of wheat per acre. This year it was about fourteen pounds, and in many places less. The horses had decreased from 4,100 to 2,100; cows from 3,800

to 1,600; sheep from 9,200 to 3,200, and pigs from 342 to 2. . . . About 15,000 acres were prepared for planting this fall, but they had seed for only 3,000 acres, where they usually plant 40,000 acres.

"We can live on the few potatoes left and grass till November or even December," said a village priest to me, "but by March there will not be any people here at all. We shall all be dead."

"We heard in that village about the widow with a baby four months old who started to walk to a village where a rich relative lived. The next day

she was found dead on the road with the live baby in her arms, unable to make that long trip.

"We talked to a man who had a wife and five children, all expecting soon to die. He had dug a grave big enough to hold the whole family, for he thought that if the grave were ready the neighbors would at least bury him and his family.

"We visited homes established for children, orphans, or abandoned by their parents. . . . In one village the home was prepared to have sixty children. When we were there the first of September, it already had 450, and another home was being opened in the village. For these 450 children there were exactly thirty-one cups and bowls for them to eat out of, and no more could be bought.

"The morning I left Moscow, the daily paper had this letter from a peasant living in the famine region: 'I have come to you from a far-away country, where the bread and the buckwheat have failed. Only the noisy little vultures are busy in our fields where all day long the spiteful wind whips up the brown dust. Hunger is here; people moan; their empty bellies swell. The breasts to which babies turn are dry. The waves of the Volga break up with groans. You can hear the shower of their tears; you can hear what they cry out: Bring help, and soon.'"

Saratov, Nov. 19

"Feeding 22,789 in 33 towns and villages.

. . . . Frightful conditions . . . In towns of 5000 inhabitants people dying rate 50 per day. In Kosminsky district out of 14,000 population 859 died within past month. In Samovolna of 4,000 population, all dogs, cats and horses have been eaten."

American Relief Administration.

Received New York, Nov. 30

This terrible tragedy is growing, since Miss Haines saw it in September. It will grow and grow, unless abundant funds flow in from America.

Will YOU Help Fight

Famine — Pestilence — Death, in Russia?

The relief made available by these funds will be distributed under the supervision of a representative of the Federal Council on Mr. Hoover's staff in Russia, through the well established agencies of the American Relief Administration and the American Friends Service Committee, which are in the closest cooperation.

Checks may be drawn to the order of Hon. Carl E. Milliken, Treasurer of the Committee. Churches which need to do so will of course send through their Denominational agencies, but in these cases quick transmission is urged and it is requested that contributions be clearly designated for and be promptly conveyed to

FEDERAL COUNCIL RELIEF FOR THE CHILDREN OF RUSSIA

105 EAST 22^D STREET

New York City, N. Y.